



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

BR
65
C45H53

ST. JOHN CHRYSOSTOM

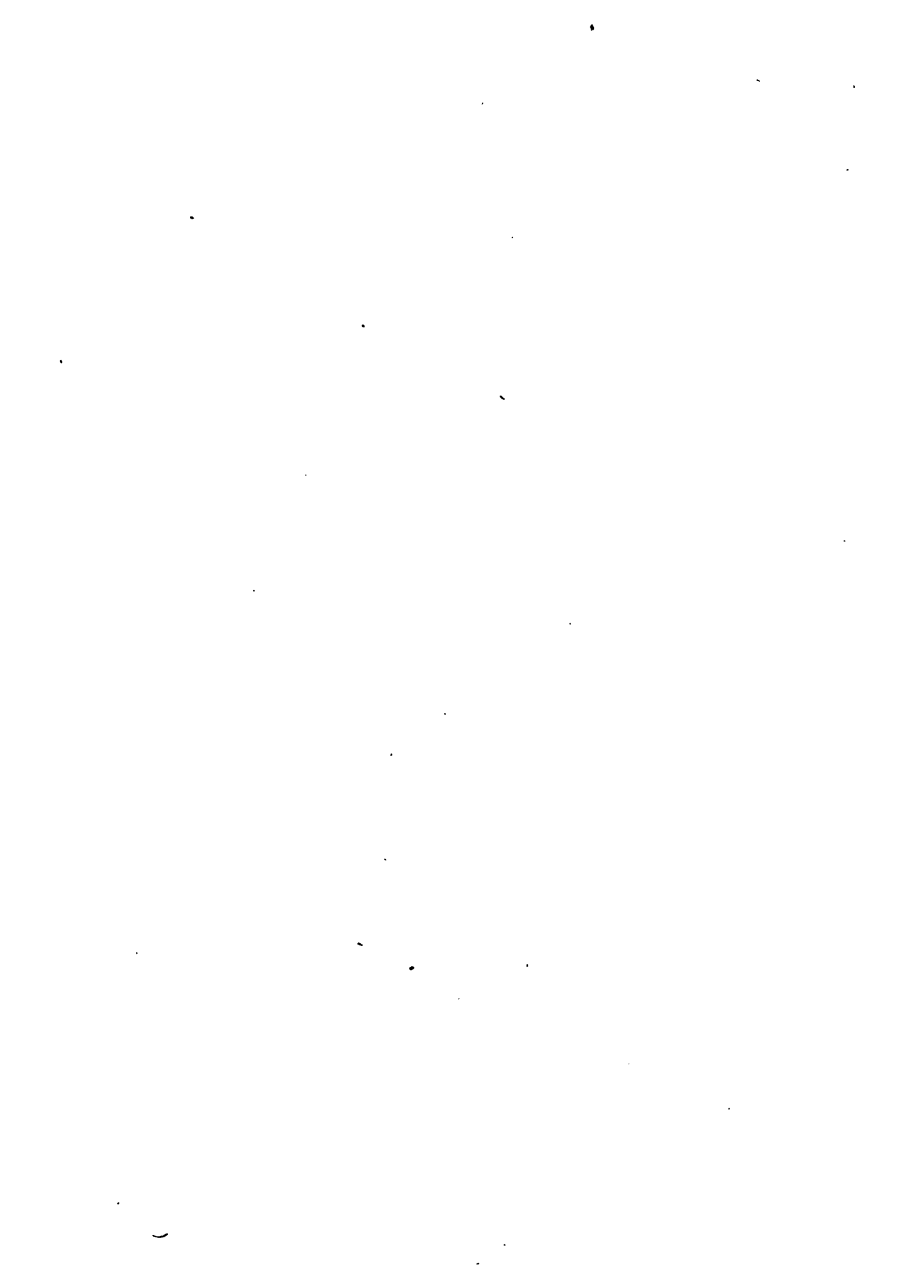
EUTROPIUS

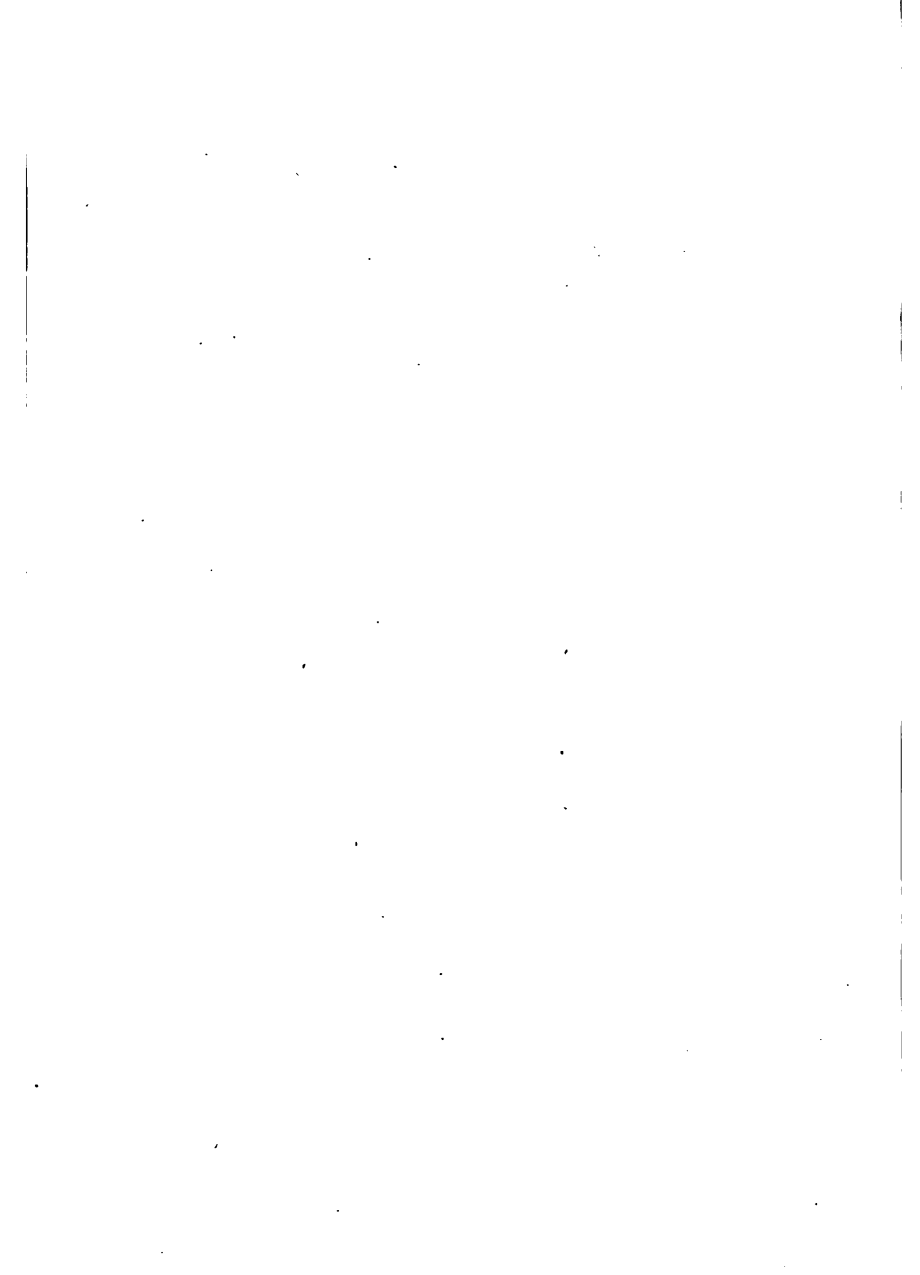
Hazel D Hansen,

Stanford University, Calif



STANFORD UNIVERSITY LIBRARIES





Chrysostomus, Jo. a. sc. b. . . .

IOANNOY TOY ΧΡΥΣΟΣΤΟΜΟΥ ΟΜΙΛΙΑ
ΕΙΣ ΕΥΤΡΟΠΙΟΝ

ST. JOHN CHRYSOSTOM

DEFENCE OF EUTROPIUS

WITH NOTES AND VOCABULARY BY
EDWARD R. MALONEY

ALLYN AND BACON
Boston and Chicago

~~ALB~~
CWM

ER 65
E.45H53

COPYRIGHT, 1900, BY
EDWARD R. MALONEY.

Norwood Press
J. S. Cushing & Co. — Berwick & Smith
Norwood, Mass. U. S. A.

PREFACE

THE student's knowledge of Greek literature is not complete without some acquaintance with the writings of the Greek Fathers. "He should know, for instance, . . ." writes Newman, "on what St. Chrysostom's literary fame is founded."

The speech for Eutropius, from its vigorous oratory, purity of language, striking imagery, and historical association is an admirable specimen of patristic literature. Its simplicity, clearness, brevity, and completeness have already made it popular as a text-book.

The text of this edition is from Migne's *Patrologiae Cursus Completus*.

References are given to the grammars of Yenni, Hadley and Allen, and Goodwin.

E. R. M.

CAMBRIDGE, MASS.,
June, 1900.



INTRODUCTION

I. Biographical Sketch of St. John Chrysostom.

JOHN, surnamed from his remarkable eloquence Chrysostom, or the Golden-mouthed, was born in 347 A.D., at Antioch. His father, Secundus, a general in the imperial army, died soon after his son's birth, and the rearing of John was left to his mother Anthusa. She devoted all her time, her energies, and her talents to the education of her boy. The law was chosen as his profession, and he was placed in the school of the famous pagan rhetorician Libanius. The genius of Chrysostom was soon acknowledged, and his early speeches as a lawyer won the admiration of his hearers. So great was his learning and eloquence that Libanius designed him for his successor, and loudly lamented when "John was stolen from him by the Christians."

He became disgusted, however, at the customs at that time prevalent in the profession which he had chosen, and renounced his brilliant prospects. For two years he remained in his mother's home, devoting himself to prayer, study, and self-denial.

On his mother's death he retired to the mountains near Antioch, practised the most rigid asceticism, and gave himself up to the study of the Scriptures. Shattered in health, he was forced, after two years, to return to Antioch.

In 381 he was ordained a priest. His power as an orator was known, and he began to exercise a spiritual sovereignty over the minds of men. For sixteen years he preached with marvellous success to the people of his native city. His fame spread to other cities. Arcadius, at the suggestion of Eutropius, brought him by force to Constantinople and made him the successor of Nectarius.

Vast crowds now came to hear the new Archbishop, and he so enraptured his auditors that in their enthusiasm they applauded him, even beating the pavement of the church. In the words of Gibbon, "Chrysostom, by his saintly life, his unbounded charities, and his inexhaustible eloquence, became the guide and joy of the people."

His dislike of flatterers, and his honest utterances against heresy and vice, before long aroused the hatred of the corrupt clergy and the effeminate court. By his open censures of the rich and luxurious he incurred the displeasure of the Empress Eudoxia. After much intriguing, Theophilus, the jealous and heretical patriarch of Alexandria, aided

by the empress, had the Archbishop banished. On the day following Chrysostom's exile, an earthquake shook the city. The guilty Eudoxia, ascribing this to the wrath of God, sought the restoration of the "Golden-mouth." Messengers were despatched to summon him, and he was met, on his return, with psalms of praise.

His stay was short. His exile seemed to have increased his loathing for the wickedness of Constantinople. Enemies reported to the empress some of his expressions which seemed to be directed at her, and he was again banished, this time to a desolate spot on the eastern shore of the Black Sea. He died a short distance from Comona (407), fever-stricken and worn out from sorrow, fatigue, and persecution.

II. Style and Eloquence.

"The ceaseless play of fancy on the pages of Chrysostom is something wonderful. Even the commonest topics are illustrated and enforced, not only by a diction of matchless energy and beauty, but by similes which must have caught every ear that heard them, and lingered in the memory ever after.

"The rich profusion of nature furnished this great teacher with images and metaphors as bound-

less and as varied as herself. To him no flower that bloomed, no bird that gave out its morning or evening song, no insect of a day, no cloud that crossed the sky, was meaningless. His eye detected secret sympathies and saw symbolic truths in all it rested on. He was as truly a child of nature as he was a child of grace, and his mind was stored with spoils from every field he trod, from every scene he witnessed. The music of the spheres seemed to fall on his enchanted ear, and the mysteries of the universe opened to his enraptured eye; and so he was constantly telling men what they were quite familiar with, and yet had never seen till it was shown them. And this explains the freshness of his discourses and writings to this day; for it is true that after fifteen hundred years there is nothing fresher yet, nothing finer for mankind to read. He described things as he saw them and felt them; he worked from no copy, he drew from the grand original. Hence the vivid sense of reality we have whilst we read him, and imagine ourselves among the crowds — now asleep for ages — that hung upon his lips. We can almost imagine their eager gleaming eyes, when, as they heard some sentence, a light from heaven broke in upon their minds; and anon they are ready to answer tears with tears when a stroke of pathos

follows and dissolves their hearts. He could touch all chords, and command all the passions at his will. Multitudes bent before him, as reeds and willows bend before the wind. Their minds yielded to a new power, their hearts were stirred, and their imaginations carried captive. They surrendered themselves to a guide who, with a hand so strong and a heart so true, could lead them as he chose.

“No scornful critic dared to speak lightly of that finished style, that quickening oratory, those enchanting pictures, those momentous truths, those outbursts of emotion, which all went to form a discourse of Chrysostom, and which recalled to scholars the names of only two other men, whose glory as orators was to fill the world and last till the judgment day.” — D. NEILSON, in *John of the Golden-mouth*.

III. *The Defence of Eutropius.*

The interest of this speech depends not only on its worth as a specimen of St. John Chrysostom's convincing eloquence, but also on the dramatic character of the historical incidents which gave occasion to it. Eutropius, the subject of the discourse, began life as a slave. After passing through the hands of various masters, he was

purchased for the imperial family. Theodosius found Eutropius so active and intelligent that he was promoted to a high position in the household and intrusted with commissions of public importance. When Arcadius came to the throne he advanced Eutropius to the highest honors. Within a year the former slave was gradually advanced to the rank of senator, a noble of the Empire, and ultimately (399) to the supreme honor of the consulship.

Eutropius neither bore these dignities with humility nor used his privileges with discretion. He brought about the murder of Rufinus, his predecessor in the consulship. Arcadius was induced by Eutropius to marry the daughter of Bauto, and to reject the daughter of Rufinus, whom the fickle emperor had promised to marry. Eutropius grew bolder, and sold the offices of state to the highest bidder. Men were banished, their property confiscated, whole provinces ruined, and the public revenues squandered. In order to leave his victims no chance of escape, he had a decree passed, denying the right of sanctuary. "Matters, indeed," says one of his biographers, "had come to such a pass that no man's life or possessions were safe."

The people at last made up their minds to bear

it no longer. An armed band, headed by Tribigild, a Gothic chief, marched to the palace and demanded the head of Eutropius. Influenced by the entreaties of his wife Eudoxia, Arcadius was induced to sign the condemnation of his favorite. In the hour of danger Eutropius fled to the church of St. Sophia, and threw himself on the protection of Chrysostom. Eutropius knew that Chrysostom, who had endeavored to check his abuses, would not forsake him in the time of distress. The Archbishop received him with kindness and saved the life of his former enemy at the risk of his own. While the humbled consul crouched at the foot of the altar, Chrysostom appeared in the pulpit. The church was filled with an infuriated mob. "The powers of humanity," says Gibbon, "of devotion and consummate eloquence, prevailed." Threats gave way to tears. The immense throng of soldiers and citizens withheld their vengeance on the guilty minister.

The Empress Eudoxia was restrained from violating the sanctuary of the church by the feelings of the people. Arcadius commuted the sentence of death into banishment. The fate of Eutropius, however, was merely postponed; he was afterwards brought back from Cyprus and beheaded.

ΙΟΑΝΝΟΥ ΤΟΥ ΧΡΥΣΟΣΤΟΜΟΥ

ΟΜΙΛΙΑ ΕΙΣ ΕΥΤΡΟΠΙΟΝ

- I. Exordium. The instability of earthly glory. Contrast between the late prosperity and the present plight of Eutropius.

Ἄει μὲν, μάλιστα δὲ νῦν εὐκαιρον εἰπεῖν·
Ματαιότης ματαιότητων, τὰ πάντα ματαιότης.
Ποῦ νῦν ἡ λαμπρὰ τῆς ὑπατείας περιβολή;
ποῦ δὲ αἱ φαιδραὶ λαμπάδες; ποῦ δὲ οἱ κρότοι,
καὶ οἱ χοροί, καὶ αἱ θαλῖαι, καὶ αἱ πανηγύρεις; 5
ποῦ οἱ στέφανοι καὶ τὰ παραπετάσματα; ποῦ
ὁ τῆς πόλεως θόρυβος, καὶ αἱ ἐν ἵπποδρομίαις
εὐφημίαι, καὶ τῶν θεατῶν αἱ κολακεῖαι; Πάντα
ἐκεῖνα οἴχεται· καὶ ἄνεμος πνεύσας ἀθρόον τὰ
μὲν φύλλα κατέβαλε, γυμνὸν δὲ ἡμῖν τὸ δένδρον 10
ἔδειξε, καὶ ἀπὸ τῆς ῥίζης αὐτῆς σαλευόμενον
λοιπόν· τοιαύτη γὰρ ἡ τοῦ πνεύματος γέγονε
προσβολή, ὡς καὶ πρόρριζον ἀπειλεῖν ἀνασπᾶν,
καὶ αὐτὰ διασαλεύσαι τοῦ δένδρου τὰ νεύρα.
Ποῦ νῦν οἱ πεπλασμένοι φίλοι; ποῦ τὰ συμπό- 15

σια καὶ τὰ δεῖπνα ; ποῦ ὁ τῶν παρασίτων ἐσμός,
 καὶ ὁ δι' ὅλης ἡμέρας ἐγγεόμενος ἄκρατος, καὶ
 αἱ ποικίλαι τῶν μαγείρων τέχναι, καὶ οἱ τῆς
 δυναστείας θεραπευταί, οἱ πάντα πρὸς χάριν
 5 ποιοῦντες καὶ λέγοντες ; Νύξ ἦν πάντα ἐκεῖνα
 καὶ ὄναρ, καὶ ἡμέρας γενομένης ἠφανίσθη· ἄνθη
 ἦν ἑαρινά, καὶ παρελθόντος τοῦ ἔαρος ἅπαντα
 κατεμαράνθη· σκιὰ ἦν, καὶ παρέδραμε· καπνὸς
 ἦν, καὶ διελύθη· πομφόλυγες ἦσαν, καὶ διεῤῥά-
 10 γησαν· ἀράχνη ἦν, καὶ διεσπᾶσθη. Διὸ ταύτην
 τὴν πνευματικὴν ῥῆσιν ἐπάδομεν συνεχῶς ἐπι-
 λέγοντες· Ματαιότης ματαιότητων, τὰ πάντα
 ματαιότης. Ταύτην γὰρ τὴν ῥῆσιν καὶ ἐν
 τοίχοις, καὶ ἐν ἱματίοις, καὶ ἐν ἀγορᾷ, καὶ ἐν
 15 οἰκίᾳ, καὶ ἐν ὁδοῖς, καὶ ἐν θύραις, καὶ ἐν εἰσό-
 δοις, καὶ πρὸ πάντων ἐν τῷ ἐκάστου συνει-
 δότι συνεχῶς ἐγγεγράφθαι δεῖ, καὶ διαπαντὸς
 αὐτὴν μελετᾶν. Ἐπειδὴ ἡ τῶν πραγμάτων
 ἀπάτη, καὶ τὰ προσωπεῖα, καὶ ἡ ὑπόκρισις,
 20 ἀλήθεια παρὰ τοῖς πολλοῖς εἶναι δοκεῖ, ταύ-
 την καθ' ἐκάστην ἡμέραν καὶ ἐν δεῖπνῳ, καὶ
 ἐν ἀρίστῳ, καὶ ἐν συλλόγοις ἐπιλέγειν ἕκα-
 στον τῷ πλησίον ἐχρῆν, καὶ παρὰ τοῦ πλη-
 σίον ἀκούειν, ὅτι Ματαιότης ματαιότητων, τὰ
 25 πάντα ματαιότης. . . .

- II. The uselessness of riches and of the servility of flatterers in the time of danger. The Church is the true friend of the persecuted.

Οὐκ ἔλεγόν σοι συνεχῶς, ὅτι δραπέτης ἐστὶν ὁ πλοῦτος; Σὺ δὲ ἡμῶν οὐκ ἠνείχου. Οὐκ ἔλεγόν σοι, ὅτι ἀγνώμων ἐστὶν οἰκέτης; Σὺ δὲ οὐκ ἐβούλου πείθεσθαι. Ἴδου ἐκ τῶν πραγμάτων ἔδειξεν ἡ πείρα, ὅτι οὐ δραπέτης μόνον, 5 οὐδὲ ἀγνώμων, ἀλλὰ καὶ ἀνδροφόνος· οὗτος γάρ σε τρέμειν νῦν καὶ δεδοικέναι παρεσκεύασεν. Οὐκ ἔλεγόν σοι, ἡνίκα συνεχῶς ἐπετίμας μοι λέγοντι τάληθῆ, ὅτι ἐγὼ σε φιλῶ μᾶλλον τῶν κολακευόντων; ἐγὼ ὁ ἐλέγχων πλέον 10 κήδομαι τῶν χαριζομένων; Οὐ προσετίθην τοῖς ῥήμασι τούτοις, ὅτι Ἄξιοπιστότερα τραύματα φίλων ὑπὲρ ἐκούσια φιλήματα ἐχθρῶν; Εἰ τῶν ἐμῶν ἠνείχου τραυμάτων, οὐκ ἂν σοι τὰ φιλήματα ἐκείνων τὸν θάνατον τοῦτον ἔτεκον· 15 τὰ γὰρ ἐμὰ τραύματα ὑγείαν ἐργάζεται, τὰ δὲ ἐκείνων φιλήματα νόσον ἀνίατον κατεσκεύασε. Ποῦ νῦν οἱ οἰνοχόοι; ποῦ δὲ οἱ σοβοῦντες ἐπὶ τῆς ἀγορᾶς, καὶ μυρία παρὰ πᾶσιν ἐγκώμια λέγοντες; Ἐδραπέτευσαν, ἠρνήσαντο τὴν φι- 20 λίαν, ἀσφάλειαν ἑαυτοῖς διὰ τῆς σῆς ἀγωνίας πορίζουσιν. Ἄλλ' οὐχ ἡμεῖς οὕτως, ἀλλὰ καὶ

τότε δυσχεραίνοντός σου οὐκ ἀπεπηδῶμεν, καὶ
 νῦν πεσόντα περιστέλλομεν καὶ θεραπεύομεν.
 Καὶ ἡ μὲν πολεμηθεῖσα ἐκκλησία παρὰ σοῦ
 τοὺς κόλπους ἤπλωσε καὶ ὑπεδέξατο· τὰ δὲ
 5 θεραπευθέντα θέατρα, ὑπὲρ ὧν πολλάκις πρὸς
 ἡμᾶς ἠγανάκτεϊς, προὔδωκε καὶ ἀπώλεσεν.
 Ἄλλ' ὅμως οὐκ ἐπαυσάμεθα αἰεὶ λέγοντες· τί
 ταῦτα ποιεῖς; ἐκβακχεύεις τὴν ἐκκλησίαν, καὶ
 κατὰ κρημνῶν σαυτὸν φέρεις· καὶ παρέτρεχες
 10 ἅπαντα. Καὶ αἱ μὲν ἵπποδρομῖαι, τὸν πλου-
 τον τὸν σὸν ἀναλώσασαι, τὸ ξίφος ἠκόνησαν·
 ἡ δὲ ἐκκλησία, ἡ τῆς ὀργῆς τῆς σῆς ἀπολαύ-
 σασα τῆς ἀκαίρου, πανταχοῦ περιτρέχει τῶν
 δικτύων σε ἐξαρπάσαι βουλομένη.

III. St. John endeavors to awaken the conscience of
 the proud, worldly, and luxurious courtiers.

15 Καὶ ταῦτα λέγω νῦν, οὐκ ἐπεμβαίνων τῷ
 κειμένῳ, ἀλλὰ τοὺς ἐστῶτας ἀσφαλεστέρους
 ποιῆσαι βουλόμενος· οὐκ ἀναξαινῶν τὰ ἔλκη
 τοῦ τετρωμένου, ἀλλὰ τοὺς μηδέπω τετρωμέ-
 νους ἐν ὑγείᾳ διατηρῆσαι ἀσφαλεῖ· οὐ κατα-
 20 ποντίζων τὸν κλυδωνιζόμενον, ἀλλὰ τοὺς ἐξ
 οὐρίας πλέοντας παιδεύων, ὥστε μὴ γενέσθαι

ὑποβρυχίους. Πῶς δ' ἂν τοῦτο γένοιτο; Εἰ
 τὰς μεταβολὰς τῶν ἀνθρωπίνων ἐννοώμεθα
 πραγμάτων. Καὶ γὰρ οὗτος εἰ ἔδεισε μετα-
 βολήν, οὐκ ἂν ὑπέμεινε μεταβολήν· ἀλλ' ἐπεί-
 περ οὗτος οὔτε οἴκοθεν, οὔτε παρ' ἐτέρων, δ
 ἐγένετο βελτίων, ὑμεῖς γοῦν, οἱ κομῶντες τῷ
 πλούτῳ, ἀπὸ τῆς τούτου κερδάνατε συμφορᾶς·
 οὐδὲν γὰρ τῶν ἀνθρωπίνων πραγμάτων ἀσθε-
 νέστερον. Διόπερ οἶον ἂν εἴποι τις ὄνομα τῆς
 εὐτελείας αὐτῶν, ἐλάττω τῆς ἀληθείας ἐρεῖ, κἂν 10
 καπνὸν αὐτά, κἂν χόρτον, κἂν ὄναρ, κἂν ἄνθη
 ἑαρινά, κἂν ὀτιοῦν ἕτερον ὀνομάσῃ· οὕτως ἐστὶν
 ἐπίκηρα, καὶ τῶν οὐδὲν ὄντων οὐδαμινώτερα.
 Ὅτι δὲ μετὰ τῆς οὐδενείας καὶ πολὺ ἔχει τὸ
 ἀπόκρημνον, δῆλον ἐντεύθεν. Τίς γὰρ τούτου 15
 γέγονεν ὑψηλότερος; οὐ πᾶσαν τὴν οἰκουμένην
 παρήλθε τῷ πλούτῳ; οὐ πρὸς αὐτὰς τῶν ἀξιω-
 μάτων ἀνέβη τὰς κορυφάς; οὐχὶ πάντες αὐτὸν
 ἔτρεμον καὶ ἐδεδοίκεισαν; Ἄλλ' ἰδοὺ γέγονε
 καὶ δεσμωτῶν ἀθλιώτερος, καὶ οἰκετῶν ἐλεεινό- 20
 τερος, καὶ τῶν λιμῷ τηκομένων πτωχῶν ἐνδεέ-
 στερος, καθ' ἑκάστην ἡμέραν ξίφη βλέπων
 ἡκουημένα, καὶ βάραθρον, καὶ δημίους, καὶ τὴν
 ἐπὶ θάνατον ἀπαγωγὴν· καὶ οὐδὲ εἴ ποτε γέγο-
 νεν ἐπὶ τῆς ἡδονῆς οἶδεν ἐκείνης, οὐδὲ αὐτῆς 25

αἰσθάνεται τῆς ἀκτίνος· ἀλλ' ἐν μεσημβρία
 μέσῃ, καθάπερ ἐν πυκνοτάτῃ νυκτί, περιεστοι-
 χισμένος, οὕτω τὰς ὄψεις πεπήρωται. Μᾶλ-
 λον δὲ ὅσα ἂν φιλονεικήσωμεν, οὐ δυνησόμεθα
 5 τῷ λόγῳ παραστήσαι τὸ πάθος, ὅπερ ὑπομένειν
 αὐτὸν εἰκός, καθ' ἐκάστην ὥραν ἀποτέμεσθαι
 προσδοκῶντα. Ἄλλὰ γὰρ τί δεῖ τῶν λόγων
 παρ' ἡμῶν, αὐτοῦ ταῦτα καθάπερ ἐν εἰκόνι
 σαφῶς ὑπογράψαντος ἡμῖν; Τῇ γὰρ προτε-
 10 ραίᾳ, ὅτε ἐπ' αὐτὸν ἦλθον ἐκ τῶν βασιλικῶν
 αὐλῶν, πρὸς βίαν ἀφελκύσαι βουλόμενοι, καὶ
 τοῖς σκεύεσι προσέδραμε τοῖς ἱεροῖς, πύξινον
 ἦν αὐτοῦ τὸ πρόσωπον καὶ τανῦν νεκρωθέντος
 ἄπαξ οὐδὲν ἄμεινον διακείμενον, κτύπος δὲ τῶν
 15 ὀδόντων, καὶ πάταγος, καὶ τρόμος τοῦ παντὸς
 σώματος, καὶ φωνὴ διακοπτομένη, καὶ γλῶττα
 διαλυομένη, καὶ σχῆμα τοιοῦτον, οἷον εἰκὸς τὴν
 λιθίνην ἔχειν ψυχὴν. Καὶ ταῦτα λέγω, οὐκ
 ὀνειδίζων, οὐδὲ ἐπεμβαίνων αὐτοῦ τῇ συμφορᾷ,
 20 ἀλλὰ τὴν ὑμετέραν διάνοιαν μαλάξαι βουλόμε-
 νος, καὶ εἰς ἔλεον ἐπισπάσασθαι, καὶ πείσαι
 ἀρκεσθῆναι τῇ τιμωρίᾳ τῇ γεγενημένῃ.

IV. The orator justifies the protection extended to Eutropius.

Ἐπειδὴ γὰρ εἰσι πολλοὶ παρ' ἡμῖν ἀπάνθρωποι, ὥστε ὁμοίως καὶ ἡμῖν ἐγκαλεῖν, ὅτι αὐτὸν ἐδεξάμεθα τῷ βήματι, τὸ ἄστοργον αὐτῶν τοῖς διηγήμασι μαλάξαι βουλόμενος, ἐκπομπεύω τὰ τούτου πάθη. Τίνος γὰρ ἕνεκεν ἀγανακτεῖς, 5 εἰπέ μοι, ἀγαπητέ; Ὅτι, φησὶν, εἰς ἐκκλησίαν κατέφυγεν ὁ πολεμήσας αὐτὴν διηνεκῶς. Διὰ τοῦτο μὲν οὖν μάλιστα δοξάζειν ἐχρῆν τὸν Θεόν, ὅτι ἀφήκεν αὐτὸν ἐν τῷ αὐτῷ καταστῆναι ἀνάγκη, ὥστε καὶ τὴν δύναμιν τῆς Ἐκκλησίας 10 καὶ τὴν φιλανθρωπίαν μαθεῖν· τὴν δύναμιν μὲν, ἀφ' ὧν τῷ αὐτῷ ὑπέμεινε μεταβολὴν ἐκ τῶν πρὸς ἐκείνην πολέμων· τὴν φιλανθρωπίαν δέ, ἐξ ὧν πολεμηθεῖσα νῦν τὴν ἀσπίδα προβάλλεται, καὶ ὑπὸ τὰς πτέρυγας ἐδέξατο τὰς αὐτῆς, 15 καὶ ἐν ἀσφαλείᾳ πάσῃ κατέστησεν, οὐ μνησικακήσασα ὑπὲρ τῶν ἔμπροσθεν οὐδενός, ἀλλὰ τοὺς κόλπους αὐτῷ μετὰ πολλῆς ἀπλώσασα τῆς φιλοστοργίας. Τοῦτο γὰρ τροπαίου παντὸς λαμπρότερον, τοῦτο νίκη περιφανής, τοῦτο 20 Ἕλληνας ἐντρέπει, τοῦτο καὶ Ἰουδαίους καταισχύνει, τοῦτο φαιδρὸν αὐτῆς τὸ πρόσωπον

δείκνυσιν, ὅτι τὸν πολέμιον αἰχμάλωτον λα-
 βούσα, φείδεται, καὶ πάντων αὐτὸν ἐν ἐρημίᾳ
 παριδόντων, μόνη, καθάπερ μήτηρ φιλόστορ-
 γος, ὑπὸ τὰ παραπετάσματα αὐτῆς ἔκρυψε, καὶ
 5 πρὸς βασιλικὴν ὀργὴν ἔστη, πρὸς δήμου θυμόν,
 καὶ πρὸς μῖσος ἀφόρητον· τοῦτο τῷ θυσιαστη-
 ρίῳ κόσμος. Ποῖος κόσμος, φησί, τὸ τὸν ἐναγῆ
 καὶ πλεονέκτην καὶ ἄρπαγα ἄπτεσθαι τοῦ θυ-
 σιαστηρίου; Μὴ λέγε ταῦτα· ἐπειδὴ καὶ ἡ
 10 πόρνη ἤψατο τῶν ποδῶν τοῦ Χριστοῦ, ἡ σφό-
 δρα ἐναγῆς καὶ ἀκάθαρτος· καὶ οὐκ ἦν ἐγκλημα
 τῷ Ἰησοῦ τὸ γενόμενον, ἀλλὰ θαῦμα καὶ ὕμνος
 μέγας· οὐ γὰρ τὸν καθαρὸν ἔβλαπτεν ἡ ἀκά-
 θαρτος, ἀλλὰ τὴν ἐναγῆ πόρνην ὁ καθαρὸς καὶ
 15 ἄμωμος διὰ τῆς ἀφῆς καθαρὰν εἰργάσατο. Μὴ
 δὴ μνησικακῆσης, ὦ ἄνθρωπε· ἐκείνου οἰκέται
 ἐσμέν τοῦ ἐσταυρωμένου καὶ λέγοντος· Ἄφες
 αὐτοῖς, οὐ γὰρ οἶδασι τί ποιούσιν. Ἄλλ' ἀπε-
 τείχισε, φησί, τὴν ἐνταῦθα καταφυγὴν γράμ-
 20 μασι καὶ νόμοις διαφόροις. Ἄλλ' ἰδοὺ διὰ τῶν
 ἔργων ἔμαθεν ὅπερ ἐποίησε, καὶ τὸν νόμον ἔλυσε
 πρῶτος αὐτὸς δι' ὧν ἐποίησε, καὶ γέγονε τῆς
 οἰκουμένης θέατρον, καὶ σιγῶν ἐντεῦθεν ἀφήσι
 φωνῆν, ἅπασιν παραινῶν· μὴ ποιεῖτε τοιαῦτα,
 25 ἵνα μὴ πάθητε τοιαῦτα. Διδάσκαλος ἀνεφάνη

διὰ τῆς συμφορᾶς, καὶ λαμπηδόνα μεγάλην
 ἀφίησι τὸ θυσιαστήριον, νῦν φοβερὸν μάλιστα
 καὶ ἐκ τούτου φαινόμενον, ὅτι τὸν λέοντα δεδε-
 μένον ἔχει· ἐπεὶ καὶ βασιλικῇ εἰκόνι μέγας ἄν
 γένοιτο κόσμος, οὐχ ὅταν ἐπὶ τοῦ θρόνου κάθη- 5
 ται πορφυρίδα περιβεβλημένος καὶ διάδημα
 περικείμενος ὁ βασιλεὺς μόνον, ἀλλὰ καὶ ὅταν
 ὑπὸ τῷ ποδὶ τῷ βασιλικῷ βάρβαροι τῶν χει-
 ρῶν ὀπίσω δεδεμένοι, κάτω τὰς κεφαλὰς νεύωσι
 κείμενοι. Καὶ ὅτι οὐ πιθανότητι κέχρημαι 10
 λόγων, ὑμεῖς μάρτυρες τῇ σπουδῇ καὶ τῇ συν-
 δρομῇ. Καὶ γὰρ λαμπρὸν ἡμῖν τὸ θέατρον, σή-
 μερον, καὶ φαιδρὸς ὁ σύλλογος καὶ ὅσον ἐν τῷ
 Πάσχα τῷ ἱερῷ δήμον εἶδον συναγόμενον, το-
 σοῦτον ὀρώ καὶ ἐνταῦθα νῦν· καὶ οὗτος σιγῶν 15
 πάντας ἐκάλεσε, σάλπιγγος λαμπροτέραν φω-
 νὴν διὰ τῶν πραγμάτων ἀφείς. Καὶ παρθένοι
 θαλάμους, καὶ γυναῖκες γυναικῶνας, καὶ ἄνδρες
 τὴν ἀγορὰν κενώσαντες, πάντες ἐνταῦθα συν-
 εδράμετε, ἵνα τὴν ἀνθρωπίνην φύσιν ἴδητε 20
 ἐλεγχομένην, καὶ τῶν βιωτικῶν πραγμάτων τὸ
 ἐπίκηρον ἀπογυμνούμενον, καὶ τὴν πορνικὴν
 ὄψιν, τὴν χθῆς καὶ πρῶην φαιδρὸν ἀπολάμπου-
 σαν (καὶ γὰρ τοιοῦτον ἢ εὐπραγία ἢ ἀπὸ τῶν
 πλεονεξιῶν), παντὸς γραϊδίου ῥυτίδας ἔχοντος 25

αἰσχροτέραν φαινομένην, καθάπερ σπογγιᾷ τινι τῇ μεταβολῇ τὰ ἐπιτρίμματα καὶ τὰς ἐπιγραφὰς ἐχμαχθεῖσαν. Τοιαύτη γὰρ τῆς δυσημερίας ταύτης ἢ ἰσχύς· τὸν φαιδρὸν καὶ
 5 περιφανῆ πάντων ἐποίησεν εὐτελέστερον φαίνεσθαι νῦν.

V. The rich and the poor, the bond and the free, may learn a lesson from the picture of humbled pride exhibited by Eutropius.

Κὰν πλούσιος εἰσέλθῃ, μεγάλη κερδαίνει· ὁρῶν γὰρ ἐκ τοσαύτης κορυφῆς κατενεχθέντα τὸν σείοντα τὴν οἰκουμένην ἄπασαν, καὶ συνε-
 10 σταλμένον, καὶ λαῶν καὶ βατράχου δειλότερον γεγενημένον, καὶ χωρὶς δεσμῶν τῷ κίονι τούτῳ προσηλωμένον, καὶ ἀντὶ ἀλύσεως τῷ φόβῳ περισφιγγόμενον, καὶ δεδοκίκα καὶ τρέμοντα, καταστέλλει τὴν φλεγμονήν, καθαιρεῖ
 15 τὸ φύσημα, καὶ φιλοσοφῆσας ἃ χρὴ περὶ τῶν ἀνθρωπίνων φιλοσοφεῖν, οὕτως ἄπεισιν, ἃ διὰ ῥημάτων λέγουσιν αἱ Γραφαί, ταῦτα διὰ τῶν πραγμάτων μαθάνων· οἶον ὅτι Πᾶσα σὰρξ χόρτος, καὶ πᾶσα δόξα ἀνθρώπου ὡς ἄνθος
 20 χόρτου· καὶ ὁ χόρτος ἐξηράνθη, καὶ τὸ ἄνθος ἐξέπεσεν· οἶον, Ὡσεὶ χόρτος ταχὺ ἀποξηραν-

θήσονται, καὶ ὡσεὶ λάχανα χλόης ταχὺ ἀποπε-
 σούνται· ὅτι Ὡσεὶ καπνὸς αἱ ἡμέραι αὐτοῦ·
 καὶ ὅσα τοιαῦτα. Πάλιν ὁ πένης εἰσελθὼν,
 καὶ πρὸς τὴν ὄψιν ταύτην ἰδὼν, οὐκ ἐξευτελίζει
 ἑαυτὸν, οὐδὲ ὀδυνᾶται διὰ τὴν πτωχείαν· ἀλλὰ 5
 καὶ χάριν οἶδε τῇ πενίᾳ, ὅτι χωρίον αὐτῷ γέ-
 γονεν ἄσυλον, καὶ λιμὴν ἀκύμαντος, καὶ τεί-
 χος ἀσφαλές· καὶ πολλάκις ἂν ἐλοῖτο, ταῦτα
 ὀρῶν, μένειν ἔνθα ἐστίν, ἢ πρὸς βραχὺ τὰ
 πάντα λαβῶν, ὕστερον καὶ ὑπὲρ αἵματος κινδύ- 10
 νεύειν ἑαυτοῦ. Ὅρᾳς ὡς οὐ μικρὸν κέρδος
 γέγονε καὶ πλουσίοις καὶ πένησι, καὶ ταπεινοῖς
 καὶ ὑψηλοῖς, καὶ δούλοις καὶ ἐλευθέροις, ἀπὸ
 τῆς ἐνταῦθα τούτου καταφυγῆς; ὀρᾳς πῶς
 ἕκαστος φάρμακα λαβὼν ἐντεῦθεν ἄπεισιν, 15
 ἀπὸ τῆς ὄψεως ταύτης μόνης θεραπευόμενος;

VI. Having subdued the wrath and aroused the pity of his hearers, the speaker urges them to beseech the Emperor Arcadius to spare the life of the fallen favorite.

Ἄρα ἐμάλαξα ὑμῶν τὸ πάθος, καὶ ἐξέβαλον
 τὴν ὀργήν; ἄρα ἔσβεσα τὴν ἀπανθρωπίαν;
 ἄρα εἰς συμπάθειαν ἤγαγον; Σφόδρα ἔγωγε
 οἴμα', καὶ δηλοῖ τὰ πρόσωπα, καὶ αἱ τῶν ξα· 20

κρύων πηγαί. Ἐπεὶ οὖν ἡμῖν ἡ πέτρα γέγονε
βαθύγειος καὶ λιπαρὰ χώρα, φέρε δὴ καὶ καρ-
πὸν ἐλεημοσύνης βλαστήσαντες, καὶ τὸν στά-
χυν κομῶντα τῆς συμπαθείας ἐπιδειξάμενοι,
5 προσπέσωμεν τῷ βασιλεῖ, μᾶλλον δὲ παρακα-
λέσωμεν τὸν φιλόανθρωπον Θεόν, μαλάξαι τὸν
θυμὸν τοῦ βασιλέως, καὶ ἀπαλὴν αὐτοῦ ποιῆ-
σαι τὴν καρδίαν, ὥστε ὀλόκληρον ἡμῖν δοῦναι
τὴν χάριν. Καὶ ἤδη μὲν γὰρ ἀπὸ τῆς ἡμέρας
10 ἐκείνης, ἧς οὗτος κατέφυγεν ἐνταῦθα, οὐ μικρὰ
γέγονεν ἡ μεταβολή. Ἐπειδὴ γὰρ ὁ βασιλεὺς
ἔγνω, ὅτι εἰς τὸ ἄσυλον τοῦτο χωρίον κατέ-
δραμε, τοῦ στρατοπέδου παρόντος, καὶ παρο-
ξυνομένου ὑπὲρ τῶν αὐτῷ πεπλημμελημένων,
15 καὶ εἰς σφαγὴν αὐτὸν αἰτούντων, μακρὸν ἀπέ-
τεινε λόγον, τὸν στρατιωτικὸν καταστέλλων
θυμὸν, ἀξιῶν μὴ τὰ ἀμαρτήματα μόνον, ἀλλὰ
καὶ εἴ τι αὐτῷ γέγονε κατόρθωμα, καὶ τοῦτο
λογίζεσθαι, καὶ τοῖς μὲν εἰδέναι χάριν ὁμολο-
20 γῶν, ὑπὲρ δὲ τῶν ἐτέρως ἐχόντων ὡς ἀνθρώφῳ
συγγινώσκων. Ὡς δὲ ἐπέκειντο πάλιν εἰς
ἐκδικίαν τοῦ ὑβρισμένου βασιλέως, βοῶντες,
πηδῶντες, θανάτου μεμνημένοι, καὶ τὰ δόρατα
σειόντες, πηγὰς λοιπὸν ἀφείδαι δακρύων ἀπὸ
25 τῶν ἡμερωτάτων ὀφθαλμῶν, καὶ ἀναμνήσας

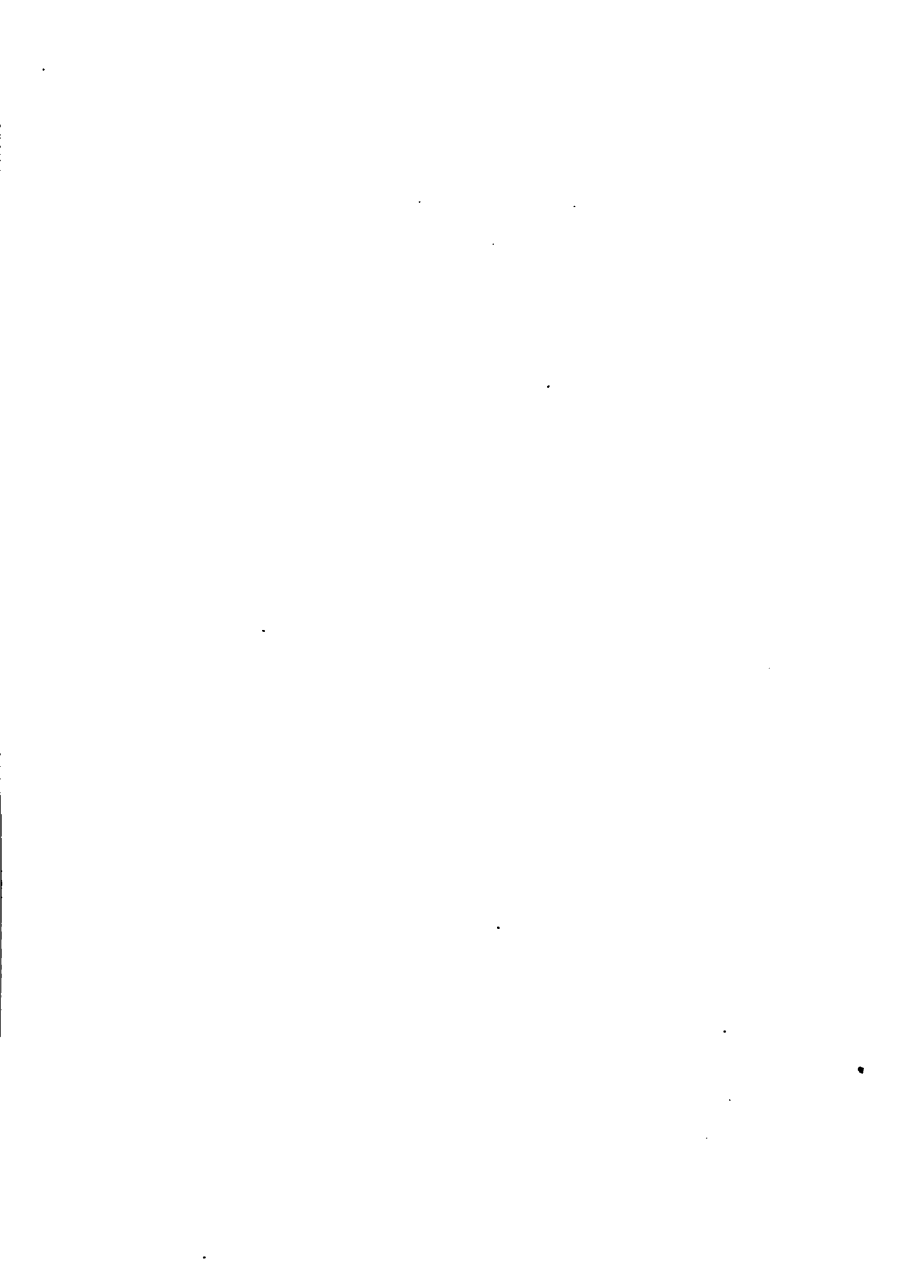
τῆς ἱερᾶς τραπέζης, εἰς ἣν κατέφυγεν, οὕτω
τὴν ὄργην κατέπαυσε.

VII. Peroration : Exhortation to mercy and forgiveness.

Πλὴν ἀλλὰ καὶ ἡμεῖς τὰ παρ' ἑαυτῶν προσ-
θῶμεν. Τίνος γὰρ ἂν ἦτε συγγνώμης ἄξιοι, εἰ,
τοῦ βασιλέως τοῦ ὑβρισμένου μὴ μνησικακοῦν- 5
τος, ὑμεῖς, οἱ μὴδὲν τοιοῦτον παθόντες, τοσαύ-
την ὄργην ἐπιδείξαθε ; πῶς δέ, τοῦ θεάτρου
τούτου λυθέντος, ὑμεῖς μυστηρίων ἄψεσθε, καὶ
τὴν εὐχὴν ἐρεῖτε ἐκείνην, δι' ἧς κελευόμεθα λέ-
γειν· Ἄφες ἡμῖν, καθὼς καὶ ἡμεῖς ἀφίεμεν τοῖς 10
ὀφειλέταις ἡμῶν· τὸν ὑμῶν ὀφειλέτην ἀπαι-
τοῦντες δίκην ; Ἡδίκησε μεγάλα καὶ ὑβρισεν ;
Οὐδὲ ἡμεῖς ἀντεροῦμεν· ἀλλ' οὐ δικαστηρίου
καιρὸς νῦν, ἀλλ' ἐλέους, οὐκ εὐθυνῶν, ἀλλὰ
φιλανθρωπίας, οὐκ ἐξετάσεως, ἀλλὰ συγχωρή- 15
σεως, οὐ ψήφου καὶ δίκης, ἀλλὰ οἴκτου καὶ
χάριτος. -Μὴ τοίνυν φλεγμαινέτω τις, μὴδὲ
δυσχεραινέτω, ἀλλὰ μᾶλλον δεηθῶμεν τοῦ
φιλανθρώπου Θεοῦ, δοῦναι αὐτῷ προθεσμίαν
ζωῆς, καὶ τῆς ἀπειλουμένης ἐξαρπάσαι σφα- 20
γῆς, ὥστε αὐτὸν ἀποδύσασθαι τὰ πεπλημμε-
λημένα· καὶ κοινῇ προσέλθωμεν τῷ φιλαν-

θρώπῳ βασιλεῖ, ὑπὲρ τῆς Ἐκκλησίας, ὑπὲρ
 τοῦ θυσιαστηρίου, ἕνα ἄνδρα τῇ τραπέζῃ τῇ
 ἱερᾷ χαρισθῆναι παρακαλοῦντες. Ἄν τοῦτο
 ποιήσωμεν, καὶ αὐτὸς ὁ βασιλεὺς ἀποδέξεται,
 5 καὶ ὁ Θεὸς πρὸ τοῦ βασιλέως ἐπαινέσεται, καὶ
 μεγάλην ἡμῖν τῆς φιλανθρωπίας ἀποδώσει τὴν
 ἀμοιβήν. Ὡσπερ γὰρ τὸν ὤμῶν καὶ ἀπάνθρω-
 πον ἀποστρέφεται καὶ μισεῖ, οὕτω τὸν ἐλεή-
 μονα καὶ φιλάνθρωπον προσίεται καὶ φιλεῖ·
 10 κὰν μὲν δίκαιος ὁ τοιοῦτος ᾗ, λαμπροτέρους
 αὐτῷ πλέκει τοὺς στεφάνους· ἂν δὲ ἁμαρτω-
 λός, παρατρέχει τὰ ἁμαρτήματα, τῆς πρὸς τὸν
 ὁμόδουλον συμπαθείας ἀμοιβὴν αὐτῷ ταύτην
 ἀποδιδούς· Ἐλεον γάρ, φησί, θέλω, καὶ οὐ
 15 θύσιαν· καὶ πανταχοῦ τῶν Γραφῶν ὄρας αὐ-
 τὸν τοῦτο ἀεὶ ἐπιζητοῦντα, καὶ ταύτην λύσιν
 τῶν ἁμαρτημάτων εἶναι λέγοντα. Οὕτω τοίνυν
 αὐτὸν καὶ ἡμεῖς ἴλεων ἐργασώμεθα, οὕτω τὰ
 ἡμέτερα διαλύσωμεν πλημμελήματα, οὕτω τὴν
 20 Ἐκκλησίαν κοσμήσωμεν· οὕτω καὶ βασιλεὺς
 ἡμᾶς ὁ φιλάνθρωπος ἐπαινέσεται, καθάπερ
 ἔφθην εἰπών, καὶ ἅπας ὁ δῆμος κροτήσῃ, καὶ
 τὰ πέρατα τῆς οἰκουμένης τὸ φιλάνθρωπον καὶ
 ἡμερον τῆς πόλεως θαυμάσεται, καὶ μαθόντες
 25 οἱ πανταχοῦ τῆς γῆς τὰ γενόμενα, κηρύξουσιν

ἡμᾶς. Ἵνα οὖν ἀπολαύσωμεν τῶν τοσούτων ἀγαθῶν, προσπέσωμεν, παρακαλέσωμεν, δεηθῶμεν, ἐξαρπάσωμεν τῶν κινδύνων τὸν αἰχμάλωτον, τὸν φυγάδα, τὸν ἰκέτην, ἵνα καὶ αὐτοὶ τῶν μελλόντων ἀγαθῶν ἐπιτύχωμεν, χάριτι καὶ φιλανθρωπία τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα καὶ τὸ κράτος, νῦν καὶ αἰεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.



NOTES

Y. = Yenni's Greek Grammar.

H. = Hadley and Allen's Greek Grammar.

G. = Goodwin's Greek Grammar.

PAGE 1. — LINE 1. εὐκαιρον εἰπεῖν : supply *ἐστὶ* ; Y. 145. 3, n. 1 ; H. 952 ; G. 261, n. 1.

2. Ματαιότης, κ.τ.λ. : *Vanity of vanities, all is vanity.* The expression is a Hebraism ; Ecclesiastes i. 1. This is the text which Bossuet chose for his famous funeral sermon over the Duchess of Orleans.

3. Ποῦ νῦν : *where now is the brilliant costume of your consulship?* The student will note that hereafter *ἐστὶν* is often omitted. λαμπρὰ . . . περιβολή : Y. 102 ; H. 620 ; G. 138.

8. κολακείαι : Goldsmith, in the *Vicar of Wakefield*, Chap. VI., has : " Where are now the revellers, the flatterers, that he could once inspire and command ? " St. John had remonstrated with Eutropius on the subject of his public spoiliations ; but the unscrupulous eunuch was too much accustomed to listen to the language of his base sycophants and needy adventurers to be restrained by the language of truth. Πάντα ἐκεῖνα σίχεται : Y. 101, n. 3 ; H. 604 ; G. 135. 2.

11. Καὶ ἀπὸ τῆς ῥίζης, κ.τ.λ. : literally, *And as for the rest, shaken even from the root itself.*

13. ὡς : sometimes takes the infinitive, like ὥστε, generally to express a result, seldom to express a purpose.

14. αὐτὰ . . . τὰ νῆθρα : *the very fibres.* διασαλεύσαι : Y. 51. 2 ; H. 851 ; G. 205.

15. Ποῦ . . . οἱ πεπλασμένοι φίλοι: *where at this moment are those feigned friends?*

PAGE 2. — LINE 1. ὁ τῶν παρασίτων ἔσμός: *παρασίτος* literally means one who dines with others. In ancient times it was applied to the one who took charge of the corn allotted for public sacrifices. Later it came to mean a class of priests who took their meals in common. In modern usage it signifies a hanger-on, one who fawns or flatters.

2. ἄκρατος: *strong wine*; an adjective, with which *ἰνος, wine*, must be supplied; Y. 28, κ. 3; H. 251, b; G. 71.

4. πρὸς χάριν: *for the sake of favor*.

5. Νύξ . . . ἄναρ: the article is often omitted with many common designations of time and place.

6. ἡμέρας γενομένης: Y. 149. 1; H. 970; G. 278.

PAGE 3. — LINE 1. Ἐλεγόν: what force has the imperfect here? *ἔτι . . . ἐστίν*: Y. 115. 4; H. 930 (1); G. 241. 2.

2. Σὺ: Y. 134; H. 677; G. 144. ἡμῶν: Y. 138. 4; H. 742; G. 171. 2. ἠνείχου: Y. 45. 3, κ. 1; H. 361, a; G. 105, κ. 3.

3. ἀγνώμων: supply *πλούτος*.

9. τάλαιθῃ: Y. 5; H. 76; G. 11. μᾶλλον τῶν κολακευόντων: *I love you better than they who flatter you*. Y. 133; H. 643; G. 175.

12. Ἀξιοπιστότερα, κ.τ.λ.: *the wounds of friends are more trustworthy than the voluntary kisses of enemies*. This is cited from Proverbs xxvii. 6.

20. τὴν φιλίαν: Y. 106; H. 658; G. 141, κ. 2.

22. Ἄλλ' οὐχ ἡμεῖς οὕτως: supply *ποιούμεν*: *but we do not act in this manner*.

PAGE 4. — LINE 1. δυσχεραίνοντός: Y. 148; H. 968; G. 277. σοῦ οὐκ ἀπεπηδάμεν: Y. 133. 1; H. 748; G. 174.

3. *παρὰ σοῦ* : Y. 138. 5 ; H. 818, *a* ; G. 197, *n. 1.* *παρὰ σοῦ* does away with the addition of *σέ* to *ὑπεδέξατο*.

4. *τὰ δὲ θεραπευθέντα, κ.τ.λ.* : *whereas the theatres which you courted, and about which you were oftentimes indignant with me, have betrayed and ruined you.*

7. *ἐπαυσάμεθα . . . λέγοντες* : Y. 148. 3 ; H. 981 ; G. 279. 1.

9. *σαντὸν* : Y. 33, *n.* ; H. 266, *a* ; G. 80.

12. *ὄργης* : Y. 138. 1 ; H. 740 ; G. 170. 2.

14. *δικτύων . . . ἐξαρπάσαι* : Y. 138. 1 ; H. 748 ; G. 174.

15. *τῷ κειμένῳ* : dative depending on *ἐπεμβάλων*.

16. *ἀλλὰ τοῦς, κ.τ.λ.* : *but desiring to make those more secure who are still standing.*

19. *διατηρήσαι* : governed in the infinitive by *βουλόμενος* understood. *οὐ καταποντίζων, κ.τ.λ.* : *not by drowning one who is tossed by the waves, but as instructing those who are sailing with a favorable breeze.*

21. *ὥστε* : Y. 115. 3 ; H. 953 ; G. 237. *-μή* : Y. 112. 3 ; H. 1023 ; G. 237, *rem.*

PAGE 5.—LINE 1. *Πῶς . . . ἂν . . . γένοιτο* : Y. 118 and 141 (3) ; H. 870, *e* ; G. 213. 3. *Ἐί . . . ἐννοώμεθα* : this use of the subjunctive with *εἰ* is not found in Attic prose, but has been borrowed by the Greek Fathers from the Doric and the Ionic writers.

3. *οὗτος* = Eutropius. *εἰ ἴδεις . . . οὐκ ἂν ὑπέμεινε* : Y. 144. 2 ; H. 895 ; G. 222.

5. *οὗτος . . . ἐγένετο βελτίων* : Y. 137 ; H. 726, *b* ; G. 136. *οἰκοθεν* : literally, *from his own house* ; but here it is equal to *παρ' ἑαυτοῦ, of himself, in his own heart, by his own efforts.*

6. *οἱ κομῶντες* : *κομᾶω* ; literally means to let the hair grow long, as a sign of gentility ; hence, *to be proud, to plume one's self.*

7. πλούτῳ: Y. 123; H. 776; G. 188. 1. τούτου = Eutropius.

9. ἄν εἴποι: Y. 141 (3); H. 872; G. 226. 2 (b).

10. αὐτῶν: i.e. τῶν ἀνθρωπίνων πραγμάτων. ἐλάττω: accusative contracted for ἐλάττονα from μικρός; he will say less than the truth, i.e. any expression of the insignificance of human affairs will fall short of the reality.

12. οὕτως ἐστίν, κ.τ.λ.: so perishable are they, and nothing more than nonentities.

14. ἔχει = they have; agreeing with the neuter plural τὰ ἀνθρωπίνια πράγματα understood.

15. δῆλον: Y. 149. 2, κ. 1; H. 973, a; G. 278. 2. τούτου: than this man (Eutropius).

16. οὐ πᾶσαν τὴν οἰκουμένην: supply γῆν: did he not surpass the whole inhabited world in wealth?

17. τῷ πλούτῳ: dative of manner. πρὸς αὐτὰς . . . τὰς κορυφάς: to the very pinnacle, i.e. the highest points, the heights.

22. βλέπων: expecting.

PAGE 6.—LINE 1. αἰσθάνεται τῆς ἀκτίας: Y. 138. 4; H. 742; G. 171. 2.

4. ὅσα, or ὅσον ἄν, followed by a verb in the subjunctive, means how much soever.

9. Τῇ . . . προτεραίᾳ: Y. 126; H. 782; G. 189.

11. πρὸς βίαν: used in an adverbial sense for βία, by force, by violence.

12. πύξινον, κ.τ.λ.: his face was then livid, and is at present disposed no better than that of a person already dead.

19. ἐπεμβαίνων . . . τῇ συμφορᾷ: Y. 139. 2; H. 764. 2; G. 184. 2.

PAGE 7.—LINE 3. τὸ ἄστρογον: used here as a substantive; I parade his sufferings from a desire to soften their

hard-heartedness by my narrative. τοῖς διηγήμασι: Y. 123; H. 776; G. 188.

5. τοῦτου = Eutropius. ἀγανακτεῖς: Y. 117; H. 865; G. 241. 1.

21. Ἑλληνας = *the pagans*. This expression is used by the Fathers in the sense of ἔθνη and ἔθνηκοι, *the gentiles*.

22. αὐτῆς: of the Church.

PAGE 8. — LINE 3. μόνη: *she alone*.

5. πρὸς = *against, in spite of, opposing*.

6. τοῦτο τῷ θυσιαστηρίῳ κόσμος: *this deed is an ornament to the altar*.

7. τὸ: *the fact, the deed*. τὸν ἑναγῆ . . . πλειονέκτην . . . ἄρπαγα: Y. 116. 1; H. 939; G. 134. 2.

8. ἄπισθαι τοῦ θυσιαστηρίου: Y. 138. 3; H. 738; G. 171. 1.

9. Μὴ λέγε: Y. 112; H. 874; G. 283. 2. ἡ πόρνη: St. Luke vii. 36-50.

17. Ἄφες, κ.τ.λ.: St. Luke xxiii. 34.

18. αὐτοῖς: Y. 139. 3; H. 764. 2; G. 184. 2.

20. διὰ τῶν ἔργων: *by experience*.

25. ἵνα μὴ πάθητε: Y. 115. 1; H. 881; G. 216. 1.

PAGE 9. — LINE 4. βασιλικῆ εἰκόνι: Y. 139. 1; H. 768; G. 184. 4. ἄν γένοιτο: *potential optative*.

5. οὐχ: is joined with *μόνον*; *not only*.

10. πιθανότητι: Y. 139. 3; H. 777; G. 188. 1, N. 2.

15. οὗτος = Eutropius, whom St. John has not mentioned by name.

25. παντὸς . . . φαινομένην: *looking uglier than any wrinkled old hag*; literally, *having wrinkles*.

PAGE 10. — LINE 1. καθάπερ, κ.τ.λ.: *having been denuded of its enamel and pigments by adversity, as by a sponge*.

7. Κἄν . . . εἰσέλθῃ . . . κερδαίνει: Y. 144. 3; H. 894. 1; G. 225.

9. τὸν σείοντα : Y. 148. 1 ; H. 982 ; G. 279. 2. τὴν οἰκουμένην : supply γῆν ; *the whole Roman Empire*.

16. οὕτως . . . μανθάνων : *thus he departs, instructed by experience in the lessons which Holy Scripture teaches by precepts*.

18. Πᾶσα σὰρξ : Isaiah xl. 6, 7.

21. Ὡσεὶ . . . ἀποπεισοῦνται : Psalms xxxvii. 2.

PAGE 11. — LINE 2. Ὡσεὶ . . . αὐτοῦ : Psalms cii. 3.

4. πρὸς τὴν δῆψιν : *toward this spectacle* ; δῆψιν in an objective sense.

13. ἀπὸ . . . καταφυγῆς : *from this man's taking refuge here*.

15. φάρμακα λαβὼν : *with a remedy*.

17. Ἄρα : Y. 118, n. 1 ; H. 1015 ; G. 282. 2.

PAGE 12. — LINE 1. Ἐπει . . . χώρα : Y. 137 ; H. 726, b, 596 ; G. 136.

2. φέρε : *go, hasten*, in the sense of ἄγε.

3. βλαστήσαντες : Y. 149. 2, n. 4 ; H. 969, c ; G. 277. 3.

5. προσπέσωμεν : Y. 141 (1) ; H. 866. 1 ; G. 253 and n. τῷ βασιλεῖ : the Emperor Arcadius.

10. ἧς : by attraction for ἧ. οὗτος = Eutropius.

14. αὐτῷ πεπλημελημένων : Y. 138. 5, note at end ; H. 769 ; G. 188. 3.

15. αἰτούντων : supply τῶν στρατιωτῶν.

19. λογίζεσθαι : *be taken into account*. τοῖς μὲν : *i.e. τοῖς κατορθώμασιν*. Dative of cause.

20. ὑπὲρ δὲ . . . συγγινώσκων : *forgiving him as a fellow creature for the deeds which were otherwise*. τῶν ἐτέρως ἐχόντων : a milder expression than *πλημμελητάων*, and in keeping with the preference which Arcadius felt for Eutropius. The weak-minded Emperor still clung to the man who had so long maintained ascendancy over him.

23. θανάτου μεμνημένοι: literally, *having been reminded of death*; here signifies *claiming his death, claiming his head in punishment*.

25. ἀναμνήσας τῆς ἱεῤῥᾶς τραπέζης: Y. 138. 1; H. 742; G. 171. 2.

PAGE 13. — LINE 4. συγγνώμης ἄξιοι: Y. 129; H. 753, f; G. 178, n.

8. μυστηρίων ἔψαθε: Y. 138. 3; H. 738; G. 171. 1.

10. Ἄφες: St. Matthew vi. 12. ἡμῖν: Y. 139. 2; H. 764. 2; G. 184. 2.

11. ὀφειλέτην ἀκαιτοῦντες δίκην: Y. 140. 4; H. 724; G. 164.

18. δεηθῶμεν . . . Θεοῦ: Y. 138. 1; H. 743; G. 171. 2.

20. ἐξαρπάσαι σφαγῆς: Y. 138. 1; H. 748; G. 174.

PAGE 14. — LINE 3. Ἄν . . . ποιήσωμεν . . . ἀποδέξεται: Y. 144. 3; H. 898; G. 223.

10. κἂν . . . ἢ . . . πλέκει: Y. 144. 3; H. 894; G. 223.

14. Ἐλεον . . . θυσίαν: Osee vi. 6.

15. πανταχοῦ τῶν Γραφῶν: *everywhere in the Scriptures*; πανταχοῦ governs the genitive of place.

17. Οὕτω . . . ἐργασώμεθα: *thus then we shall make him propitious*.

PAGE 15. — LINE 1. ἀπολαύσωμεν . . . ἀγαθῶν: Y. 138. 1; H. 740; G. 170. 2.

4. αὐτοί: *we ourselves*.

5. ἀγαθῶν ἐπιτόχωμεν: Y. 138. 3; H. 739; G. 171. 1. χάριτι . . . Ἀμήν: *by the favor and mercy of our Lord Jesus Christ, to whom be glory and power, now and for ever, world without end. Amen*.

VOCABULARY

A

- ἀγαθός**, ἡ, ὄν, *good, noble, virtuous, upright.*
- ἀγανακτέω**, ἴσω, *to feel irritation, to be vexed.*
- ἀγαπητός**, ἡ, ὄν, *beloved, dearly beloved.*
- ἀγνώμων**, ον, gen. ονος, *ungrateful, thankless.*
- ἀγορά**, ἀς, ἡ, *a forum, market-place.*
- ἄγω**, ἄξω, ἦξα, ἤγαγον, ἦχα, *to lead, bring.*
- ἀγωνία**, ας, ἡ, *agony, anguish.*
- ἀδικέω**, ἴσω, ἡδίκησα, ἡδίκηκα, *to do wrong.*
- ἀεί**, ever, *always, forever.*
- ἄθλιος**, α, ον, *wretched.*
- ἄθροος**, α, ον, *assembled together, collective; ἄθροον and ἄθροως, used adverbially, mean at once, suddenly.*
- αἷμα**, ατος, τό, *blood.*
- αἰρέω**, αἰρήσω, εἶλον, ἤρῃκα, *to take, to seize; mid., to choose, to prefer.*
- αἰσθάνομαι**, αἰσθήσομαι, ἤσθόμην, *to perceive, to see.*
- αἰσχρός**, ἄ, ὄν, *ugly, ill-favored.*
- αἰτέω**, ἴσω, ἤτησα, ἤτηκα, *to ask, to demand.*
- αἰχμάλωτος**, ον, *taken by spear or in war; used also as subst., a prisoner, a captive.*
- αἰών**, ὠνος, ὄ, ἡ, *age, generation.*
- ἀκάθαρτος**, ον, *impure, unclean.*
- ἄκαιρος**, ον, *unseasonable, ill-timed.*
- ἀκονάω**, ἴσω, *to sharpen, to whet.*
- ἀκούω**, ἀκούσομαι, ἤκουσα, ἀκήκοα, *to hear, to listen.*
- ἄκρατος**, ον, *unmixed, pure, unadulterated.*
- ἄκτις**, ἴνος, ἡ, *a ray, a beam; light of day.*
- ἀκύμαντος**, ον, *waveless, calm.*
- ἀλήθεια**, ας, ἡ, *the truth.*
- ἀληθής**, ἐς, *true, sincere; neuter is used adverbially.*
- ἀλλά**, *but; ἀλλὰ καί, but also.*
- ἄλυσις**, εως, ἡ, *a chain, a bond.*

ἀμάρτημα, ατος, τό, *a failure, a fault.*

ἀμαρτωλός, όν, *sinful.*

ἀμείων, ον, gen. οτος, *better.*

ἀμήν, adv., *so be it.*

ἀμοιβή, ης, ή, *a reward, a recompense.*

ἀμωμος, ον, *blameless.*

άν, particle, when used with a verb, conveys a conditional meaning.

ἀναβαίνω, βήσομαι, ἀνέβην, ἀναβέβηκα, *to mount, to go up, to climb.*

ἀνάγκη, ης, ή, *a necessity, a want.*

ἀναλίσκω, ἀναλώσω, ἀνήλωσα, ἀνήλωκα, *to use up, destroy.*

ἀναμνησέσκω, ἀναμνήσω, ἀνέμνησα, *to recall to mind, to remember.*

ἀναφαίνω, ξάνω, έξηρα, *to irritate afresh.*

ἀνασπάω, σπάσω, *to draw up, arrange.*

ἀναφαίνω, φανώ, ἀνέφηρα, ἀναπέφαγκα, *to show forth, to proclaim.*

ἀνδροφόνος, ον, *man-slaying, murderous.*

άνημος, ον, ό, *wind, blast.*

ἀ. έχω (see έχω), *to hold up, lift up; mid., to endure, to allow, to give heed to.*

άνήρ, άνδρός, ό, *a man.*

άνθος, εος, τό, *a flower.*

άνθρώπινος, η, ον, *belonging to man, human.*

άνθρωπος, ου, ό, *a man.*

άνιατος, ον, *incurable.*

άντι, prep. with gen., *instead of, for.*

άντιλέγω (see λέγω), *to contradict, to gainsay.*

άζιόπιστος, ον, *trustworthy, reliable.*

έξιος, ον, *worthy, befitting.*

έξιόω, ώσω, έξιωκα, *to think fit; to require, to demand.*

έξιωμα, ατος, τό, *a reputation, a rank.*

έπαγωγή, ης, ή, *a leading or dragging away.*

έπαιτέω, ήσω, *to demand of or back.*

έπαλός, ή, όν, *tender, soft, gentle.*

έπανθρωπία, ας, ή, *inhumanity, hard-heartedness.*

έπάνθρωπος, ον, *inhuman.*

έπαξ, adv., *once, already.*

έπας, έπασα, έπαν, *every, all.*

έπάτη, ης, ή, *cheating, fraud.*

έπειλέω, ήσω, *to threaten.*

έπειμι, απέσομαι, άπήν, *to go away, to depart.*

έπλώω, ώσω, ήπλωσα, *to unfold.*

- ἀπό, prep. with gen., *of, from*.
 ἀπογυμνῶ, ὤσω, *to strip*;
 pass., *to be stripped bare*.
 ἀποδέχομαι (see δέχομαι), *re-*
ceive back, take into favor.
 ἀποδίδωμι (see δίδωμι), *to give*
back, to deliver over.
 ἀποδύω, δύσω, *to strip off, to*
take off.
 ἀπόκρημμος, ου, τό, *precipice*.
 ἀπόκρημνος, ου, *precipitous,*
craggy.
 ἀπολάμπω, ψω, *to shine forth*.
 ἀπολαύω, σω, *to partake of,*
to agitate, to enjoy.
 ἀπόλλυμι, οι ἀπολλύω, ἀπο-
 λέσω, ἀπόλεσα, ἀπόλεκα, *to*
utterly destroy.
 ἀποξηραίνω, ανῶ, *to wither*
away, to become dry.
 ἀποπηδάω, ήσω, *to turn away*
from, desert, abandon.
 ἀποπίπτω (see πίπτω), *to fall*
off, to decay.
 ἀποστρέφω, ψω, ἐστροφα, *to*
turn away or aside.
 ἀποτεινῶ, τενω, *to lengthen,*
to stretch out.
 ἀποτειχίζω, ίσω, *to blockade,*
to shut out, to cut off.
 ἀποτέμνω, τεμῶ, ἀπέταμον,
 ἀποτέμμηκα, *to cut off, to*
separate from.
 ἄπτω, ἄψω, ήψα, *to fasten to*
or on; mid., to cling to, to
grasp, to touch.
 ἄρα, interrogative particle,
 usually expecting negative
 answer, *then? why then?*
 ἀράχνη, ης, ή, *a spider, a spi-*
der's web.
 ἄριστον, ου, τό, *the morning*
meal, breakfast.
 ἀρκέω, έσω, ήρκεσα, *to ward*
off, to assist.
 ἀρνέομαι, ήσομαι, *to deny, to*
refuse, disown.
 ἄρπαξ, αγος, ό, ή, *a robber,*
plunderer.
 ἀσθενής, ές, *weak, feeble*.
 ἀσπίς, ίδος, ή, *a shield*.
 ἄστοργος, ου, *heartless, bar-*
barous; neuter used as a
subst., hardness, insensi-
bility.
 ἄσυλος, ου, *inviolate, free*
from plunder, safe.
 ἀσφάλεια, ας, ή, *security,*
safety.
 ἀσφαλής, ές, *firm, secure, safe*.
 αἶλή, ης, ή, *chamber, dwelling*.
 αὐτός, ή, ό, έ, *self; ό αὐτός, ή*
αὐτή, τό αὐτό, same, the very
same; in oblique cases, him,
her, it, them.
 ἀφανίζω, ίσω, *to hide, to sup-*
press; pass., to disappear,
vanish.

ἀφελκω, ἔλξω or ἐλκύσω, ἀφελκυσσα, to drag away.

ἀφή, ἤς, ἡ, a touching, a touch.

ἀφίμιμ, ἀφήσω, ἀφήκα, ἀφείκα, to send forth, to allow, permit, pardon.

ἀφόρητος, ὄν, unbearable, insufferable.

B

βαθύγειος, ὄν, with deep soil, fruitful.

βάραθρον, οὐ, τὸ, a pit, abyss.

βάρβαρος, ὄν, barbarous, foreign; as subst., a barbarian.

βασιλεύς, ἔως, ὁ, a king.

βασιλικός, ἡ, ὄν, royal, princely, kingly.

βλάττω, ὄν, ὁ, a frog.

βελτίων, ὄν, gen. ὄνος, comparative of ἀγαθός; better.

βῆμα, ἄτος, τὸ, a step, altar step.

βία, ἄς, ἡ, force, strength.

βιωτικός, ἡ, ὄν, of or pertaining to life, worldly.

βλάπτω, βλάψω, βέβλαφα, to harm, to damage, hurt.

βλαστάνω, βλαστήσω, ἐβλαστον, to burst forth, to bring forth or up.

βλέπω, ψω, ἐβλεψα, βέβλεφα, to see, behold.

βοάω, βοήσω, to shout, roar, howl.

βούλομαι, βουλήσομαι, ἐβουλήσθην, βεβούλημαι, to wish, to be willing.

βραχύς, εἶα, ὅ, few, little; neuter as adverb, a little, a short time.

Γ

γάρ, conj., for.

γῆ, γῆς, ἡ, the land, earth.

γίγνομαι or γίνομαι, γενήσομαι, ἐγενόμην, γεγένημαι or γέγονα, to be, to become, to be born, to happen.

γιγνώσκω, γνώσομαι, ἔγνω, ἔγνωκα, to know, understand, to be aware of.

γλῶσσα or γλῶττα, ἡς, ἡ, the tongue, language.

γούν, restrictive particle, at least, at any rate.

γραιδίον, οὐ, τὸ, an old hag.

γράμμα, ἄτος, τὸ, a letter, inscription.

γραφῆ, ἡς, ἡ, a writing. Αἱ Γραφαί, the Scriptures.

γυμνός, ἡ, ὄν, naked, bare.

γυναικόν, ὄνος, ὁ, the women's part of the house, gynaeceum.

γυνή, γυναικός, ἡ, a wife, spouse.

Δ

δάκρυ, υος, τό, *a tear.*
 δέδοικα, ξδεισα, *be afraid, fear.*
 δεῖ, δεήσει, *it is necessary.*
 δείκνυμι, δείξω, ξδειξα, δέδειχα, *to manifest, to show.*
 δειλός, ή, έν, *cowardly, timid.*
 δειπνον, ου, τό, *the chief meal, dinner, banquet.*
 δένδρον, ου, τό, *a tree.*
 δέομαι, δεήσομαι, έδεήθην, δεδέημαι, *to beg for, to ask.*
 δεσμός, ου, ό, *a bond, a fetter.*
 δεσμώτης, ου, ό, *a prisoner.*
 δέχομαι, δέξομαι, έδέχθην, δεδέγμαι, *to receive, to take.*
 δέω, δήσω, ξδησα, δέδεκα, *to bind, fasten, fetter.*
 δηλος, η, ον, *manifest, evident.*
 δηλώω or δηλώ, ώσω, έδηλωσα, *to prove, manifest, to make clear.*
 δήμιος, ον, *belonging to the people; subst., a public executioner.*
 δήμος, ου, ό, *people, populace.*
 διά, prep., with gen., *through, arising from, by reason of; with acc., during, throughout, on account of.*
 διάδημα, ατος, τό, *diadem.*
 διάκειμαι, διακείσομαι, *to be disposed, affected.*

διακόπτω, ψω, *to break or burst through.*
 διαλύω (see λύω), *to part asunder, to disperse, to dissolve, to tear up, to relax.*
 διάνοια, ας, ή, *mind, intellect.*
 διαπαντός, adv., *throughout, always.*
 διαρρήγνυμι, διαρρήξω, διερράγην, *to break or rend in twain.*
 διασαλεύω, σω, *to greatly agitate, disturb, frighten.*
 διασπάζω, άσω or ασομαι, *to tear asunder, rend to pieces.*
 διατηρέω, ήσω, *to watch closely.*
 διάφορος, ον, *different.*
 διδάσκαλος, ου, ό, ή, *a teacher, a master.*
 δίδωμι, δώσω, ξδωκα, δέδωκα, *to give, to grant.*
 διήγημα, ατος, τό, *a narrative.*
 διηλεκώς, adv., *uninterruptedly, continuously.*
 δίκαιος, α, ον, *just, righteous.*
 δικαστήριον, ου, τό, *a court of justice.*
 δικη, ης, ή, *satisfaction, right.*
 δικτυον, ου, τό, *any network, a snare.*
 διό, conj., *wherefore, on which account; διόπερ has the same meaning.*

δοκέω, δόξα, ἔδοξα, δεδόκηκα, <i>to think, to suppose; intransitive, to seem, appear.</i>	ἐγκαλέω (see καλέω), <i>to accuse, censure.</i>
δόξα, ης, ἡ, <i>glory.</i>	ἐγκλημα, ατος, τό, <i>accusation, complaint, reproach.</i>
δοξάζω, άσω, <i>to glorify, to extol.</i>	ἐγκώμιος, ον, <i>at home; ἐγκώμιον, ου, τό, as subst., panegyric.</i>
δόρυ, ατος, το, <i>a spear, javelin.</i>	ἐγγέω, ἐγγεύσω, ἐνέχεια, <i>pour in.</i>
δούλος, ου, ό, <i>a slave, bondman.</i>	εἰ, <i>conditional particle, if.</i>
δραπέτεύω, σω, <i>to run away, to flee.</i>	εἶδω (obsolete in pres. act., supplied by ὄρω), <i>to know, see.</i>
δραπέτης, ου, ό, <i>a fugitive, a runaway.</i>	εἰκός, ότος, τό, <i>like, likeness, image; neut. part., likely, reasonable, probable; (with ἐστὶ understood) it is likely.</i>
δύναμαι, δυνήσομαι, ἐδυνησάμην, δεδύνημαι, <i>to be able, to be capable.</i>	εἰκῶν, όνος, ἡ, <i>portrait, statue.</i>
δύναμις, εως, ἡ, <i>power, strength.</i>	εἶμι, ἔσομαι, <i>to be.</i>
δυναστεία, ας, ἡ, <i>power, sovereignty, favor.</i>	εἰς or ἐς, prep. with acc., <i>to, toward.</i>
δυσημερία, ας, ἡ, <i>an unlucky day.</i>	εἷς, μία, ἓν, <i>one.</i>
δυσχεραίνω, ανῶ, <i>to be in misfortune, to suffer.</i>	εἰσέρχομαι (see ἔρχομαι), <i>to come in, to enter.</i>
	εἰσοδος, ου, ἡ, <i>an entry, hall.</i>
	ἐκ and ἐξ, prep. with gen., <i>from, out of.</i>
	ἐκαστός, η, ον, <i>every, every one, each. (Lat. quisque.)</i>
	ἐκβακχεύω, σω, <i>to excite, make frantic, to rage frantically.</i>
	ἐκβάλλω, βαλῶ, ἐξέβαλον, ἐκβέβληκα, <i>to cast out, drive out.</i>
	ἐκδικία, ας, ἡ, <i>vengeance.</i>
	ἐκεῖνος, ἐκεῖνη, ἐκεῖνο, <i>that person, he, that. (Lat. ille.)</i>
	ἐκκλησία, ας, ἡ, <i>church.</i>

E

ἔαρ, ἔαρος, τό, *spring.*

ἐαρινός, ἡ, όν, *vernal, belonging to spring.*

ἑαυτοῦ, ἡς, οὔ, reflexive pronoun, *of himself, of herself, of itself.*

ἐγγράφω, ψω, γέγραφα, *to inscribe, to write upon.*

ἐκμάσσω, ξω, to wipe out, to efface.

ἐκούσιος, α, ον, voluntary.

ἐκπίπτω (see πίπτω), to fall off or down.

ἐκπομπεύω, σω, to divulge, to publish.

ἐλάττων, ον, gen. ονος, less (comparative of μικρός).

ἐλέγχω, ξω, ἤλεγξα, to disgrace, denounce, to reprove.

ἐλεινός, η, ον, pitiable, pitious.

ἐλεημοσύνη, ης, ἡ, pity, mercy.

ἐλεήμων, ον, pitiful, merciful.

ἔλεος, εου, ό, also ἔλεος, ἐλέος, ἐλέους, τό; pity, mercy, compassion.

ἐλεύθερος, α, ον, free.

ἔλκος, εος, τό, a wound, sore, ulcer.

Ἕλλην, ηρος, ό, a Greek, a Hellen, gentile.

ἐμός, ή, όν, possessive adj., my, mine.

ἐμπροσθεν, before, of old.

ἐν, prep. with dat., in.

ἐναγής, ἐς, blood-guilty, polluted.

ἐνδεής, ἐς, poor, in want, needy.

ἕκκα or ἕνεκεν, with gen., on account of, for the sake of. ἐνθα, adv., there, where.

ἐννοέω, ήσω, ἐεννόησα, ἐεννέονθα, to think of, to consider.

ἐνταῦθα, adv., here.

ἐντεθεν, adv., hence, henceforth, here.

ἐντρέπω, ψω, to turn about; metaphorically, to make ashamed.

ἐξαρπάξω (see ἀρπάξω), ξω, to snatch away, to rescue.

ἐξέτασις, εως, ή, a searching out, a military inspection.

ἐξυτελίξω, σω, to hold cheap, to despise, think meanly of.

ἐπάδω, άσομαι, to sing, chant, repeat.

ἐπαινέω, έσω, ἐπήνεσα, to approve, sanction.

ἐπει, conj., after that, since that, since.

ἐπειδή, conj., since, seeing that, because, inasmuch as.

ἐπείτεπ, conj., since, really, seeing that.

ἐπεμβαίνω, βησομαι, ἐπενέβην, to trample upon, insult.

ἐπί, prep. with gen., in, on, over, with; with dat., after, against; with acc., against, to, for.

ἐπιγραφή, ης, ή, an appearance, outward show, pigment.

ἐπιδείκνυμι (see δείκνυμι), to exhibit, display.

ἐπιζητέω, ἦσω, to seek for, or after.

ἐπικίμαι, κέλομαι, to press upon, be urgent.

ἐπικηρος, ον, weak, infirm, perishable, subject to death.

ἐπιλέγω, ξω, εἶπον, to say.

ἐπισπάω, σπάσω, to draw on, induce.

ἐπιτιμάω, ἦσω, to reprove, reprehend, rebuke.

ἐπιτριμμα, ατος, τό, anything rubbed or smeared on.

ἐπιτυγχάνω, τεύξομαι, ἐτυχον, τετύχηκα, to light upon, fall in with.

ἔπος, εος, τό, a word.

ἐργάζομαι, άσομαι, εἰργασάμην, εἰργασμαι, to work, make, cause.

ἔργον, ου, τό, work, deed, experience.

ἐρημία, as, ἡ, desolation, destitution.

ἔρχομαι, ελεύσομαι, ἦλθον, ἐλήλυθα, to come, arrive.

ἔσμος, ου, ό, a swarm of bees, any swarm or flock.

ἕτερος, α, ον, other, the other.

ἕτερός, adv., otherwise, differently.

εἰθίνος, ου, ό, an investigator.

εὔκαιρος, ον, in season, seasonable, opportune.

εὐπραγία, as, ἡ, welfare, prosperity.

εὐτέλεια, as, ἡ, cheapness, worthlessness.

εὐτέλης, ές, mean, worthless, abject.

εὐφήμια, as, ἡ, praise, applause, acclamation, shout.

εὐχή, ἦς, ἡ, prayer.

ἐχθρός, ά, όν, hateful, hated; as subst., one's enemy.

ἔχω, εἶχον, ἔξω or σχήσω, ἔσχον, ἔσχηκα, to have, to hold.

Ζ

ζωή, ἦς, ἡ, life.

Η

ἤδη, adv., now, already.

ἡδονή, ἦς, ἡ, pleasure, enjoyment.

ἡμέρα, as, ἡ, a day.

ἡμερος, ον, also α, ον, gentle, kind.

ἡνίκα, adv., when, whenever, at which time.

ἡρνήσαντο (see ἀρνέομαι).

Θ

θάλαμος, ου, ό, a chamber, abode.

θαλία, as, ἡ, bloom, good

cheer; in plural, *festivities, feasts.*

θάνατος, ου, ὁ, *death, destruction.*

θαύμα, ατος, τό, *admiration, esteem.*

θαυμάζω, ἄσω, *to admire, to wonder at.*

θεατής, οὔ, ὁ, *a spectator.*

θέατρον, ου, τό, *theatre, spectacle.*

θέλω, θελήσω, ἐθέλησα, τεθέληκα, *to wish.*

Θεός, οὔ, ὁ, *God.*

θεραπευτής, οὔ, ὁ, *an attendant, fawner, servant.*

θεραπεύω, σω, *to take care of, to cure, to serve.*

θόρυβος, ου, ὁ, *applause, noise.*

θρόνος, ου, ὁ, *throne, chair of state.*

θυμός, οὔ, ὁ, *anger, rage, wrath.*

θύρα, ας, ἡ, *a door, entrance.*

θυσία, ας, ἡ, *sacrifice.*

θυσιαστήριον, ου, τό, *an altar.*

I

ἰδοῦ, adv., *behold! lo! see there!*

ιερόν, οὔ, τό, *a temple.*

ιερός, ἁ, ὄν, *holy, sacred.*

Ἰησοῦς, οὔ, ὁ, *Jesus, the Saviour of mankind.*

D

ικέτης, ου, ὁ, *a suppliant.*

ἴλεως, ων, *propitious, gracious.*

ἱμάτιον, ου, τό, *a mantle, cloak.*

ἵνα, conj., *that, in order that.*

Ἰουδαίος, ου, ὁ, *a Jew.*

ἵπποδρομία, ας, ἡ, *a horse or chariot race.*

ἵστημι, στήσω, ἔστησα, ἔστηκα, *to stand, place, arrange.*

ἰσχύς, ὄος, ἡ, *strength, force.*

K

καθαίρω (see ἀλέω), *to overthrow, destroy.*

καθάπερ, *even as, just as.*

καθαρός, ἁ, ὄν, *pure, clean.*

κάθημαι, ἐκάθημην, *to sit.*

καθίστημι (see ἵστημι), *to be placed, to sit down.*

καθώς, *as, according as.*

καί, *and, also.*

καιρός, οὔ, ὁ, *time, season.*

καλέω, ἔσω, ἐκάλεσα, ἐκέκληκα, *to call, summon.*

καπνός, οὔ, ὁ, *smoke.*

καρδία, ας, ἡ, *the heart.*

καρπός, οὔ, ὁ, *fruit, produce.*

κατά, prep. with gen., *from above, down from* or *into*; with acc., *by, during, throughout.*

καταβαίνω, βήσομαι, κατέβην,

βέβηκα, to come, go, or step down.	κενόω, ὤσω, to forsake, desert.
καταβάλλω, βαλῶ, κατέβαλον, βέβηκα, to throw or cast down, overthrow.	κερδαίνω, ἀνῶ, ἐκέρδανα, to gain, to profit by, to take heed, be benefited.
καταισχύνω, ὑνῶ, ἤσχυνα, ἤσχυνκα, to shame.	κέρδος, εὐς, τό, gain, profit, advantage.
καταμαραίνω, ἀνῶ, ἐμάρηνα, to put out, to quench; pass., to wither.	κεφαλή, ἦς, ἡ, the head.
καταπαύω, σω, to calm, to appease, to assuage.	κῆδω, κηδήσω, to trouble, annoy; pass., to be concerned for, be anxious.
καταποντίζω, ἴσω, to throw into the sea, to drown, to sink.	κηρύσσω, ξω, to proclaim, to extol.
κατασκευάζω, ἄσω, to furnish, to prepare.	κινδυνεύω, σω, to risk, hazard.
καταστέλλω (see στέλλω), to keep down, to check.	κίνδυνος, ου, ὅ, a danger, hazard.
κατατρέχω (see τρέχω), to run down.	κίων, ονος, ὅ, ἡ, a pillar, column.
καταφέρω (see φέρω), to bear or bring down.	κλυδωνίζομαι, to be tossed by the waves.
καταφεύγω, ξομαι, κατέφυγον, πέφευγα, to fly for refuge, to betake one's self.	κοινῇ, dative feminine of κοινος, used as adverb, in common, by common consent, together, unitedly.
καταφυγή, ἦς, ἡ, a refuge, place of refuge.	κολακεία, ας, ἡ, flattery, fawning.
κατόρθωμα, ατος, τό, a good or right action.	κολακέυω, σω, to flatter or fawn upon.
κάτω, adv., down, downward.	κόλπος, ου, ὅ, the bosom.
κείμαι, κείσομαι, to lie down, to be prostrate.	κομάω, ἤσω, to have a luxuriant crop, wear long hair; met., to be proud, haughty.
κελεύω, σω, to exhort, to order.	κορυφή, ἦς, ἡ, the summit, top, highest point.

κοσμέω, ἤσω, to adorn, embellish.

κόσμος, ου, ὁ, an ornament, honor.

κράτος, εος, τό, power, dominion.

κρημνός, ου, ὁ, a precipice.

κροτέω, ἤσω, to clap, applaud.

κρότος, ου, ὁ, noise, applause, clapping, clamor, noise of dancers' feet.

κρύπτω, ψω, to hide, cover, conceal.

κτύπος, ου, ὁ, a chattering.

κύριος, ου, ὁ, a lord, master.

Δ

λαγώς, ου, ὁ, a hare.

λαμβάνω, λήψομαι, ἔλαβον, ἐλήφα, to receive, to take, take hold of, to gain.

λαμπάς, ἄδος, ἡ, a torch, lamp.

λαμπηδών, ὄνος, ἡ, lustre.

λαμπρός, ἄ, ὄν, brilliant, bright, distinct.

λάχανον, ου, τό, an herb.

λέγω, λέξω, ἔλεξα, to say, speak.

λέων, οντος, ὁ, a lion.

λιθινός, ἡ, ὄν, made of stone stony, petrified.

λιμήν, ἑνος, ὁ, a harbor, haven.

λιμός, ου, ὁ, hunger, famine.

λιπαρός, ἄ, ὄν, fat, rich.

λογίζομαι, ἴσσομαι, to consider, reckon upon.

λόγος, ου, ὁ, a word, oration.

λοιπόν, adv., for the rest, further.

λύσις, εως, ἡ, deliverance, release.

λύω, λύσω, to loose, repeal, annul.

Μ

μάγειρος, ου, ὁ, a cook.

μακρός, ἄ, ὄν, long, lengthy.

μάλα, adv., very, very much.

μαλάσσω, or μαλάττω, ξω, to soften, pacify.

μάλιστα, adv., superl. of μάλα, most of all, especially.

μᾶλλον, comp. of μάλα, more, more strongly, rather.

μανθάνω, μαθήσομαι, ἔμαθον, μεμάθηκα, to learn, to ascertain.

μάρτυρ, υρος, ὁ, ἡ, a witness.

ματαιότης, ητος, ἡ, folly, vanity.

μέγας, μεγάλη, μέγα, great, large.

μελετάω, ἤσω, to practice, take heed, observe.

μέλλω, ἤσω, to be on the point of doing, to be about to do.

μέλλον, ον, *future, forthcoming.*

μέν, *certainly, truly.*

μένω, μενῶ, ξμεινα, μεμένηκα, *to stay, remain.*

μεσημβρία, ας, ἡ, *midday, noon.*

μέσος, η, ον, *middle.*

μετά, prep. with gen., *with*; with acc., *after, together with, besides.*

μεταβολή, ἡς, ἡ, *a change*; in plural, *vicissitudes.*

μηδέπω, adv., *not or nor as yet.*

μήτηρ, μητρός, ἡ, *mother.*

μικρός, δ, ὄν, *small, little.*

μιμνήσκω, μνήσω, ξμνησα, *to remind, to call to mind.*

μισέω, ἤσω, μεμίσηκα, *to hate.*

μῖσος, εος, τό, *hate, hatred.*

μνησικακέω, ἤσω, *to remember injuries.*

μόνος, η, ον, *only, alone*; neuter is used as an adverb.

μυρίος, α, ον, *numberless, countless, endless.*

μυστήριον, ον, τό, *a mystery, a sacrament.*

N

νεκρόω, ὠσω, *to make dead*; pass., *to become lifeless.*

νεῦρον, ον, τό, *a sinew, tendon, fibre.*

νεύω, νεύσω, *to nod, bow.*

νίκη, ης, ἡ, *a victory, conquest.*

νόμος, ον, ὁ, *a law.*

νόσος, ον, ἡ, *a sickness.*

νῦν, adv., *now, at this very time.*

νύξ, νυκτός, ἡ, *night.*

Ξ

ξηραίνω, ανῶ, ξέηρανα, *to parch, to dry up, to wither.*

ξίφος, εος, τό, *a sword.*

O

ὁδός, οῦ, ἡ, *a highway, road.*

ὀδούς, ὀδόντος, ὁ, *a tooth.*

ὀδυνάω, ἤσω, *to cause pain, distress*; pass., *to feel pain, to suffer.*

οἶδα, perfect of εἶδω, used in present sense, *to know, to feel.*

οἰκέτης, ον, ὁ, *a slave, a servant.*

οἰκέω, ἤσω, ᾤκησα, ᾤκηκα, *to inhabit.*

οἰκία, ας, ἡ, *a house, a dwelling.*

οἰκοθεν, adv., *from home*; of himself, of one's self.

οἶκτος, ον, ὁ, *pity, compassion.*

οινοχόος, ον, *pouring out*

- wine; as subst., a cup-bearer.
- ολομαι, ολήσομαι, to think, suppose, believe.
- οιος, οια, οιον, such as, of such sort, manner, kind as.
- οιχομαι, οιχήσομαι, ῥχημαι, to be or have gone.
- όλοκληρος, ον, entire, complete, perfect.
- όλος, η, ον, whole, entire.
- όμόδουλος, ον, a fellow slave.
- όμοιως, adv., in like manner, alike.
- όμολογέω, ήσω, to speak together, admit, grant.
- όμως, conj., nevertheless, notwithstanding.
- όναρ, τό, used only in the nom. and acc. singular, a dream.
- όνειδιζω, ίσω, to throw reproach upon.
- όνομα, ατος, τό, a name.
- όνομάζω, άσω, to name, to call.
- όπίσω, adv., behind, backwards.
- όράω, βψομαι, είδον, έώρακα, to see, to look.
- όργή, ής, ή, wrath, anger, passion.
- ος, ή, ο, relative pronoun, who, which.
- όσος, όση, όσον, as great as, how great.
- όσπερ, ήπερ, όπερ, who, which; the very man, thing.
- όταν, adv., whenever.
- ότε, adv., when.
- ότι, conj., because, that.
- ότιοθν, adv., anything at all.
- οδ, οδκ, οδχ, adv., no, not.
- οδδαμινός, ή, ον, powerless, feeble.
- οδδέ, adv., neither, nor, but not.
- οδδείς, οδδεμία, οδδέν, no one, none, not any.
- οδδενία, ας, ή, nothingness, worthlessness.
- οδν, conj., then, therefore.
- οδρια, ας, ή, a fair wind.
- οδτος, αυτη, τουτο, demonstrative pronoun, this.
- οδτως or οδτω, adv., in this way, manner, so, thus.
- οδφιλέτης, ον, ο, a debtor.
- οδθαλμός, οδ, ο, an eye.
- οδψις, εως, ή, sight, seeing, appearance.

II

- πάθος, εος, τό, suffering, misfortune, anger, passion.
- παιδεύω, σω, to teach, to instruct.
- πάλιν, adv., back, backward.
- πανηγυρις, εως, ή, an assembly, banquet.

πανταχοῦ, adv., everywhere.
 παρά, prep. with gen., by, from; with dat., among, beside; with acc., among, near, during.
 παραινέω, ἔσω, to counsel, advise, admonish.
 παρακαλέω (see καλέω), to invoke, call to aid.
 παραπέτασμα, ατος, τό, a curtain, covering, a canopy, veil.
 παράσιτος, ον, eating beside; as subst., a parasite, flatterer, hanger-on.
 παρασκευάζω, ἄσω, prepare, get ready.
 παρατρέχω (see τρέχω), to rush past, to escape.
 πάρειμι, παρέσομαι, to be by or present, approach.
 παρέρχομαι (see ἔρχομαι), to pass by, to surpass.
 παρθένος, ου, ἡ, a virgin, a maid.
 παρίστημι (see ἵστημι), to place before, present.
 παροξύνω, υνῶ, to provoke, exasperate.
 παροράω (see ὁράω), to overlook, slight.
 πᾶς, πᾶσα, πᾶν, all, every, any.
 Πάσχα, τό, indeclinable, the

feast of the Passover, the Paschal feast, Easter.
 πάσχω, πέσομαι, ἔπαθον, πέπονθα, to suffer.
 πάταγος, ου, ὄ, a clashing, clattering.
 παύω, παύσω, to cease, leave off.
 πείθω, πείσω, ἔπειθον, πέπεικα, to prevail upon, persuade; mid., obey, comply.
 πείρα, ας, ἡ, experience.
 πένης, ητος, ὄ, a poor man.
 πείνια, ας, ἡ, poverty, need.
 πέρας, ατος, τό, the end, extremity, purpose.
 περί, prep. with gen., about, concerning; with dat., around, on account of; with acc., around, near, as to.
 περιβάλλω, βαλῶ, περιέβαλον, περιβέβληκα, to throw around or about.
 περιβολή, ης, ἡ, a surrounding, vesture, a dress, a costume.
 περικείμει, κέισομαι, to be put around, have around.
 περιστέλλω (see στέλλω), to wrap around, to protect.
 περιστοιχίζω, ἴσω, to surround with nets, to hedge in.

<p>περισφίγω, ξω, to tighten all around.</p> <p>περιτρέχω (see τρέχω), to run around, to surround.</p> <p>περιφανής, ές, manifest, illustrious.</p> <p>πεσόντα, from πίπτω.</p> <p>πέτρα, ας, ή, a rock, stone.</p> <p>πηγή, ης, ή, a fount, a stream.</p> <p>πηγός, ή, έν, firm, solid, strong.</p> <p>πηδάω, ήσω, to leap, bound.</p> <p>πηρώω, ώσω, to incapacitate, deprive.</p> <p>πιθανός, ή, έν, persuasive, calculated to persuade.</p> <p>πιθανότης, ητος, ή, persuasive-ness.</p> <p>πίπτω, πεσοῦμαι, έπεσον, πέπτωκα, to fall.</p> <p>πλάσσω, πλάσω, to shape, fabricate, falsify, to feign.</p> <p>πλείων, ό, ή, neuter πλείον, more, greater, longer.</p> <p>πλέκω, ξω, to weave, unfold.</p> <p>πλειονέκτης, ου, ό, an avaricious or grasping man.</p> <p>πλεονεξία, ας, ή, advantage, superiority.</p> <p>πλέω, πλεύσομαι, to sail.</p> <p>πλημμελέω, ήσω, to err, to do wrong.</p> <p>πλήν, adv., besides, moreover, except.</p> <p>πλησίος, α, ου, near; as adv.,</p>	<p>near, hard by; as subst., a neighbor.</p> <p>πλούσιος, α, ου, rich, wealthy.</p> <p>πλούτος, ου, ό, wealth, riches.</p> <p>πνεῦμα, ατος, τό, the wind, air.</p> <p>πνευματικός, ή, έν, belonging to the wind, spiritual.</p> <p>πνέω, πνεύσω, to breathe, to blow.</p> <p>ποιέω, ήσω, to do, make, produce, execute.</p> <p>ποικίλος, η, ου, various, elaborate, manifold.</p> <p>ποιός, α, ου, interrog. adj., of what nature? of what sort?</p> <p>πολεμέω, ήσω, to quarrel, to wage war with.</p> <p>πολέμιος, α, ου, hostile.</p> <p>πόλεμος, ου, ό, a war, a fight.</p> <p>πόλις, εως, ή, a city, a town.</p> <p>πολλάκις, adv., many times, often, very often.</p> <p>πολύς, πολλή, πολύ, many.</p> <p>πομφόλυξ, υγος, ή, a bubble.</p> <p>πορίζω, ίσω, to procure, to provide.</p> <p>πόρνη, ης, ή, a harlot.</p> <p>πορνικός, ή, έν, of or for harlots.</p> <p>πορφυρίς, ίδος, ή, a purple garment.</p> <p>ποτέ, at any time, once.</p> <p>ποῦ, interrog. adv., where.</p>
--	---

- ποῖς, ποδός, ὀ, a foot.
- πράγμα, ατος, τό, a thing, matter, affair, experience.
- πράσσω or πράττω, ξω, to do, accomplish.
- πρό, prep. with gen., in front of, before.
- προβάλλω, προβαλῶ, προβέβληκα; to throw before or forward; pass., to stand on guard, protect.
- προδίδωμι (see δίδωμι), to forsake, betray.
- προθεσμία, ας, ἡ, a day fixed for anything, a limited period:
- πρόρριζος, ον, by the roots; neuter used as adv., up by the roots.
- πρός, prep. with gen., from, by; with dat., near, before, beside; with acc., toward, against.
- προσβολή, ἡς, ἡ, a pulling on or upon, an attack, force.
- προσδοκῶ, ἦσω, to expect, await.
- προσέρχομαι (see ἔρχομαι), to approach, draw nigh.
- προσηλώω, ὤσω, to nail, affix to.
- προσίημι, προσήσω, προσήκα, προσείκα, to admit, accept, welcome.
- προσπίπτω (see πίπτω), to fall down or before, to prostrate one's self.
- προστίθημι, θήσω, ἔθηκα, ἑθείκα, to add, associate with.
- προστρέχω (see τρέχω), to run to or toward.
- προσωπεῖον, ου, τό, a mask.
- πρόσωπον, ου, τό, a countenance, face.
- προτεραία, ας, ἡ, yesterday.
- πρώην, adv., the day before yesterday.
- πρώτος, η, ον, first.
- πτέρυξ, υγος, ἡ, a wing.
- πτωχεία, ας, ἡ, beggary.
- πτωχός, ἡ, ὄν, beggarly, mean; as subst., a beggar.
- πυκνός, ἡ, ὄν, thick, dense.
- πύξινος, η, ον, made of box-wood.
- πῶς, interrogative adv., how? in what manner or way?

P

- ῥήμα, ατος, τό, a word, expression.
- ῥήσις, εως, ἡ, an expression, a word, a speech.
- ρίζα, ης, ἡ, a root, origin.
- ῥυτίς, ἰδος, ἡ, a wrinkle.

Σ

- σαλεύω, σω, to agitate, shake, to toss.

σάλπιγξ, ιγγος, ἡ, a trumpet.	συγγνώμη, ης, ἡ, a pardon, forgiveness.
σάρξ, σαρκός, ἡ, flesh.	συγχώρησις, εως, ἡ, acquiescence, concession.
σαφῶς, adv., clearly, plainly.	σύλλογος, ου, ὁ, a gathering together, meeting, assembly.
σβέννυμι, σβέσω, ἔσβεσα, to quench, to extinguish.	συμπάθεια, ας, ἡ, sympathy.
σεαυτοῦ, ἡς, reflexive pronoun, of thyself.	συμπόσιον, ου, τό, a drinking party, entertainment, banquet.
σειώ, σεισω, to shake, move to and fro.	συμφορά, ἀς, ἡ, misfortune, disaster, calamity.
σήμερον, adv., to-day.	συνάγω (see ἀγω), to assemble, to bring together.
σιγῶν, ἦσω, to be silent.	συνδρομή, ἡς, ἡ, a tumultuous concourse.
σκεῦος, εος, τό, a vessel, furniture.	συνειδός, ὄτος, τό, conscience.
σκιά, ἀς, ἡ, a shadow.	συνίδω (see εἶδω), to see plainly or interiorly.
σοβῶ, ἦσω, to expel, clear away.	συνεχῆς, ἐς, continuous, unceasing.
σός, ἡ, ὄν, thy, thine, your.	συνεχῶς, adv., continually, unceasingly.
σπογγία, ἀς, ἡ, a sponge.	συντρέχω (see τρέχω), to rush or run together.
σπιυδή, ἡς, ἡ, haste.	συστέλλω (see στέλλω), to humble, abase.
σταυρώω, ὠσω, to crucify.	σφαγή, ἡς, ἡ, slaughter, butchery.
στάχυς, υος, ὁ, an ear of corn.	σφόδρα, adv., very, very much, exceedingly.
στέλλω, στελῶ, ἔστειλα, ἔσταλκα, to send, to dispatch.	σχήμα, ατος, τό, shape, form, appearance.
στέφανος, ου, ὁ, a crown, a garland.	σῶμα, ατος, τό, a body.
στρατιωτικός, ἡ, ὄν, of or belonging to a soldier.	
στρατόπεδον, ου, τό, a camp, an army.	
σύ, thou.	
συγγινώσκω (see γινώσκω), to make an allowance for, to pardon, to excuse.	

Τ

τανθν, *now, at present.*

ταπεινός, ἡ, ὄν, *low, lowly.*

ταχύς, εἶα, ὅ, *quick, swift;*

neuter is used adverbially.

τείχος, εὖς, τό, *a fort, fortification.*

τέχνη, ης, ἡ, *art, artifice, invention.*

τήκω, ξω, *to melt; pass. and mid., to pine or waste away.*

τίκτω, τέξω, ἔτεκον, τέτοκα, *to bring, to bring forth, bear, produce.*

τιμωρία, ας, ἡ, *vengeance, punishment.*

τις, neuter τι, gen. τινός, *any one, some one.*

τίς, neuter τί, gen. τίνος, *who? which?*

τιτρώσκω, τρώσω, *to wound, to hurt.*

τοίνυν, *so then, therefore.*

τοιούτος, τοιαύτη, τοιοῦτο, *such, of such a kind.*

τοιχος, ον, ὄ, *a wall (of a house).*

τοσαύτος, αὐτή, οὔτο, *so great, so large.*

τότε, adv., *at that time, then.*

τράπεζα, ης, ἡ, *a table.*

τραῦμα, ατος, τό, *a wound.*

τρέμω, used only in the pres-

ent and imperfect, *to tremble, quake.*

τρέχω, θρέξομαι ἢ δραμοῦμαι, ἔδραμον, δεδράμηκα, *to run, move quickly.*

τρόμος, ον, ὄ, *a trembling, a quivering, a shaking.*

τρόπαιον, ον, τό, *a trophy.*

Υ

ὑβρίζω, ἴσω, *to outrage, to insult.*

ὑγεία, ας, ἡ (used for ὑγίεια), *health, soundness.*

ὑμέτερος, α, ον, *your, yours.*

ὑμνος, ον, ὄ, *a song, praise.*

ὑπατεία, ας, ἡ, *a consulate, a consulship.*

ὑπέρ, prep. with gen., *over, above, concerning; with acc., beyond, over.*

ὑπό, prep. with gen., *under, from under, by, on the part of; with dat., under (implies rest); with acc., under, toward (implies motion).*

ὑποβρύχιος, ον (ἢ α, ον), *under or beneath water, overwhelmed.*

ὑπογράφω, ψω, γέγραφα, *to sketch, delineate.*

ὑποδέχομαι (see δέχομαι), *to receive beneath; undertake.*

ὑπόκρισις, εως, ἡ, *hypocrisy, reply.*

ὑπομένω (see μένω), *to submit, to endure, bear, to experience.*

ὑστερον, adv., *after, afterwards.*

ὑψηλός, ἡ, ὄν, *high, lofty.*

Φ

φαιδρός, ἄ, ὄν, *beaming, radiant, gleaming.*

φαίνω, φανῶ, ἔφηνα, pass. ἐφάην, πέφαγκα, *to disclose, to exhibit, to appear.*

φάρμακον, ου, τό, *a remedy, a medicine.*

φείδομαι, φείσομαι, *to spare.*

φέρω, οἶσω, ἔνεγκα, ἔνεγκον, ἐνήνοχα, *to bear, bring, hasten.*

φημί, ἐρῶ, ἔφην, *to say, speak, tell.*

φθάνω, φθήσομαι, ἔφθην, *to be beforehand, to anticipate.*

φιλανθρωπία, ας, ἡ, *clemency, benevolence.*

φιλόανθρωπος, ον, *humane, benevolent, kind.*

φιλέω, ἴσω, *to love, to like.*

φίλημα, ατος, τό, *a kiss.*

φιλία, ας, ἡ, *friendship, love.*

φιλονεικῶ, ἴσω, *to contend obstinately.*

φίλος, η, ον, *loved, beloved;*

as subst., φίλος, ὁ, φίλη, ἡ, *a friend.*

φιλοσοφία, ἴσω, *to meditate, study.*

φιλοστοργία, ας, ἡ, *a tender love, strong affection.*

φιλόστοργος, ον, *affectionate, loving.*

φλεγμαινώ, ανῶ, ἐφλέγμανα, *to be heated, angry, inflamed.*

φλεγμονή, ἡς, ἡ, *heat of passion, anger.*

φοβηρός, ἄ, ὄν, *fearful, frightened, terrified.*

φόβος, ου, ὁ, *fear, terror, alarm.*

φυγία, ἄδος, ὁ, ἡ, *a fugitive.*

φύλλον, ου, τό, *a leaf; in plural, foliage.*

φύσημα, ατος, τό, *conceit, arrogance.*

φύσις, εως, ἡ, *nature.*

φωνή, ἡς, ἡ, *the voice, sound of the voice.*

Χ

χαρίζομαι, ἰσομαι, *to favor, to grant, to show favor or kindness, to pay court to.*

χάρις, ἡ, χάριτος, *thanks, gratitude, favor.*

χείρ, χειρός, ἡ, *the hand.*

χθές, adv., yesterday.

χλόη, ης, ἡ, young grass or verdure.

χορός, οὔ, ὁ, a chorus, a band of dancers and singers.

χόρτος, ου, ὁ, grass.

χράω, χρήσω, ἐχρησα, pass. κέχρημαι, to proclaim, declare; mid., to use, to employ.

χρή, χρήσει, impersonal verb, it is necessary; with infinitive, it must, needs be, it is good, fit, meet.

Χριστός, οὔ, ὁ, Christ.

χώρα, as, ἡ, land, ground.

χωρὶον, ου, τό, a place, spot.

χωρίς, prep. with gen., without.

Ψ

ψήφος, ου, ἡ, a small pebble; a verdict, sentence, reckoning.

ψυχή, ης, ἡ, the soul.

Ω

ὤμος, ἡ, ὁ, cruel, savage, inhuman.

ᾠρα, as, ἡ, an hour.

ὥς, conj., as, when, so that, how much.

ὥς εἰ, adv., if, as though, just as.

ὥσπερ, adv., just as, even as, as.

ὥστε, conj., so as, in order that, that.

Alpha, a Greek Primer Introductory to Xenophon.

By WILLIAM G. FROST, President of Berea College, Kentucky. Third Edition, Illustrated. 12mo, cloth, 230 pages. Price, \$1.00.

IN this book the inductive method is kept constantly in view, but is not allowed to dominate the plan of the work. The order of development abbreviates details, and places emphasis upon matters of practical importance. The grammar is used in a rational manner, giving a topical review of syntax, but without reference to exceptional usage.

Copious and varied exercises for reading connected prose, and for translating, are included in the book. An important feature is the carefully selected vocabulary of about six hundred and fifty words, including all that appear as many as seven times in the Anabasis, Books I.-III.

Greek Prose Composition.

Exercises for Writing Connected Greek Prose, with Introductory Notes on Syntax and Idiom, and Rules for Cases and Accent. By Professor FRANCIS G. ALLINSON, Williams College. 16mo, cloth, 243 pages. Price, \$1.00.

THIS book has grown out of the author's personal experience in the class-room. It is intended for use in writing connected Greek prose.

Its special features are: Notes on Idiom and Syntax, a Summary of Rules for Cases and Accents, carefully graded Exercises, and a general Vocabulary. References are given throughout the introductory matter to the grammars of Goodwin and of Hadley and Allen.

Professor Morris H. Morgan, Harvard University: I have carefully examined the book, and believe that it is a most excellent guide. Especially am I pleased with the fact that the exercises are based on real Greek models, and expressed in the English language. This book is not disfigured by the vile jargon which was invented by the adversary for particular use in such manuals, a language certainly spoken nowhere upon earth, and, I trust, not elsewhere. I hope the book will meet the great success it deserves.

A Latin Grammar.

By Professor CHARLES E. BENNETT, Cornell University. 12mo, cloth, 282 pages. Price, 80 cents.

IN this book the essential facts of Latin Grammar are presented within the smallest compass consistent with high scholarly standards. It covers not only the work of the preparatory school, but also that of the required courses in college and university. By omitting rare forms and syntactical usages found only in ante-classical and post-classical Latin, and by relegating to an Appendix theoretical and historical questions, it has been found possible to treat the subject with entire adequacy in the compass of 250 pages exclusive of Indexes. In the German schools, books of this scope fully meet the exacting demands of the entire gymnasial course, and the host of teachers who have tried Bennett's Grammar find that they are materially helped by the absence of the mass of useless and irrelevant matter which forms the bulk of the older grammars.

Appendix to Bennett's Latin Grammar.

For university work. 12mo, cloth, 246 pages. Price, 80 cents.

THE purpose of this book is to give such information regarding the history and development of the Latin language as experience has shown to be of service to advanced students.

The subjects treated are the Latin Alphabet, Pronunciation, Hidden Quantity, Accent, Orthography, The Latin Sounds, Inflections, Adverbs and Prepositions, and Syntax. Of these subjects, those of Hidden Quantity, Inflections, and Syntax receive special attention; and the results of recent investigation are set forth fully and clearly, but in compact form.

Complete Edition.

Latin Grammar and Appendix in one volume. Price, \$1.25.

Latin Lessons.

By Professor CHARLES E. BENNETT, of Cornell University. 16mo, cloth, 191 pages. Price, 70 cents.

PROFESSOR BENNETT is a believer in the old-fashioned method of beginning Latin, that is, learning the forms first, learning them in order, and learning them once and for all. The *Latin Lessons* is a book that sends the beginner directly to the grammar for forms and rules, taking them up in their regular order. Complete sentences are found in the very first lesson, and easy stories are introduced as soon as the pupil has learned enough grammar, in the regular order, to read them. Teachers who believe in the method of "resolute, systematic, and sustained attack on declensions and conjugations" will find Professor Bennett's new book admirably suited to help them in their work.

A. L. K. Volkman, *Volkman School, Boston, Mass.*: I like Bennett's *Latin Lessons* very much. You are getting somewhere, and you know what you have got, and you get the *whole thing*, which is the main point.

The Foundations of Latin.

A book for Beginners. Revised Edition. By Professor C. E. BENNETT, of Cornell University. 12mo, cloth, 250 pages. Price, 90 cents.

THIS book presents the matter for the beginner in Latin in sixty chapters, the first thirty-five devoted almost entirely to inflections, the remaining twenty-five to syntax, both subjects being treated in the order in which they are usually found in the grammar. Such rules of syntax as are needed for reading and writing simple sentences are given in the earliest lessons, so that the pupil has constant drill on the forms while acquiring them; but the systematic study of general syntax is postponed till the pupil shall have mastered the forms. The book serves equally well as an introduction to Caesar or Nepos.

Dr. R. M. Jones, *Penn Charter School, Philadelphia, Pa.*: We have adopted Bennett's *Foundations of Latin*. It is the best book of its class.

George D. Bartlett, *Pratt Institute, Brooklyn, N.Y.*: I have used a great many introductory Latin books, and have found none so satisfactory as Bennett's *Foundations of Latin*.

Preparatory Latin Writer.

By Professor CHARLES E. BENNETT, of Cornell University. 16mo, cloth, 202 pages. Price, 80 cents.

Latin Composition.

By Professor CHARLES E. BENNETT. 16mo, cloth, 172 pages. Price, 80 cents.

THESE books have been prepared with the conviction that the primary function of Latin Composition in secondary schools is to extend and strengthen the pupil's knowledge of Latin grammar. Accordingly, the lessons are devoted mainly to exercises in applying the principles of the various case and mood constructions recognized in our Latin Grammars. In order that the writing of continuous discourse may not be neglected, passages of simple English narrative, involving the principles covered in the previous exercises, are frequently introduced.

The illustrative examples given at the beginning of each lesson have been drawn with great care from Latin literature. The English sentences set for translation into Latin have also, in most cases, been suggested by passages occurring in the works of classical authors.

The Preparatory Latin Writer is based on Cæsar, and is intended for the second year of the usual Latin course. All the exercises for translation are taken from Cæsar's Gallic War. Among these exercises are forty in continued discourse. At the end of the book will be found quite a number of recent papers in Latin Composition, set for college entrance examinations.

The Latin Composition is intended for work in the third or fourth year of the Latin course, and its exercises for translation are taken almost wholly from Cicero.

Strong features of both of the books are: (1) systematic presentation of grammatical principles; (2) numerous easy model sentences to illustrate the rules of grammar; (3) well-graded exercises for translation into Latin, giving systematic drill on grammatical principles; (4) frequent practice in connected composition along with the exercises.

A Junior Latin Book.

With Notes, Exercises, and Vocabulary, by Professors JOHN C. ROLFE, of the University of Pennsylvania, and WALTER DENNISON, of the University of Michigan. 12mo, half leather, 498 pages. Price, \$1.25.

THIS book will appeal most forcibly both to those teachers who are accustomed to begin the course in Latin Reading with the difficult Gallic War, and to those who prefer to prepare the way to Cæsar by the use of some easier text. To the former it offers a book that can be begun long before their classes can read Cæsar — a distinct economy of time. To the latter it gives in a single carefully graded volume the varied and profitable material that has hitherto been available only by the purchase of several text-books — a distinct economy of means.

The text consists of Fables, Stories of Roman History based on Eutropius and Livy, extracts from *Viri Romæ*, seven Lives of Nepos, and Books I. and II. of the Gallic War. The book also contains exercises for translation into Latin, based on the text, and many good maps and plans.

Selections from *Viri Romæ*.

With Notes, Exercises, Maps, and a Vocabulary, by Professor JOHN C. ROLFE, University of Pa. 16mo, cloth, 312 pages. Price, 75 cents.

THIS book is a compilation from Cicero, Livy, and other Roman writers. It is admirably adapted to help the pupil over the difficult transition from the first Latin book to Cæsar.

The advantage in its use lies in the fact that it is full of variety and interest, and that, in an attractive form, it gives the pupil a sketch of Roman history from Romulus to Augustus, together with many allusions to the customs of Roman life.

Full notes have been prepared for twenty of the twenty-five selections contained in the book; while the other five are arranged for sight reading, with hints for translation at the bottom of the page.

In the text, the quantity of the long vowels is marked. Exercises for translation of English into Latin, based on the text, are given.

Cæsar's Gallic War.

Revised Edition, with Indicated Quantities, Introduction, Notes, Vocabulary, Table of Idioms, Key to the English Pronunciation of Proper Names, Illustrations, and Maps. Edited by Professor FRANCIS W. KELSEY, University of Michigan. 12mo, half leather, 584 pages. Price, \$1.25.

IN this revised edition many changes and additions have been made, rendering the book, without question, the best-equipped text of Cæsar's Gallic War published for school use.

The Introduction and Notes have been rewritten, the Vocabulary enlarged, a Key to the English Pronunciation of Proper Names added, several plans replaced, and the Table of Idioms, so valuable to beginners for drill on syntax is retained. The Notes have references to Bennett, Allen and Greenough, and Harkness (Complete Edition).

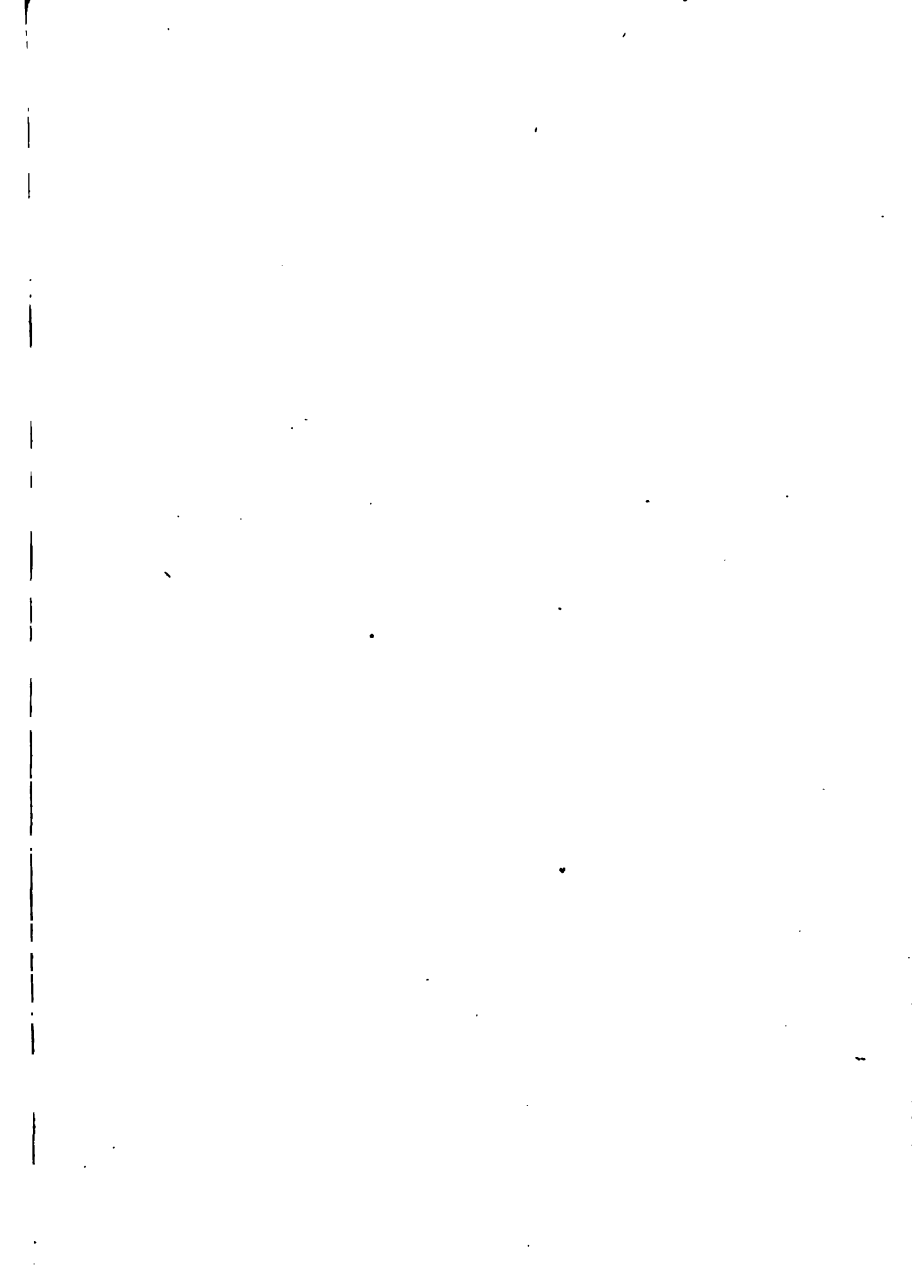
The Text has been reprinted from new plates which are cast from type larger than that used in the old book. The most important change in this new edition is the marking of the long vowels. This has been done in the belief that if pupils are taught to pronounce accurately in the first years of their Latin reading, and have enough practice in pronouncing, they will hardly experience difficulty afterward.

Two editions of the Text only, one with and one without marked quantities, have been prepared, and either of these will be furnished free to schools using the book.

William F. Bradbury, *Principal of Latin School, Cambridge, Mass.*: It is a work of art in every respect.

Dr. Richard M. Jones, *Head-Master William Penn Charter School, Philadelphia, Pa.*: I congratulate you, as the first in this country to embody the modern idea of a school edition of Cæsar, upon your pluck in determining to retain your place at the head of the Cæsar column, and upon the resources and enterprise which will enable you to stay there. I have, therefore, taken great pleasure in placing the book upon our order list for next autumn.

James B. Smiley, *West High School, Cleveland, O.*: In its revised form Kelsey's Cæsar seems to me to be the best edition which we have. The typography is excellent and the marking of long vowels is an added improvement.





BR 65 .C45 H53
St. John Chrysostom :
Stanford University Libraries



3 6105 041 231 031

BR
65

-45 H53

**Stanford University Libraries
Stanford, California**

Return this book on or before date due.

--	--	--



